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TALLOYD GARRISON, Editor.

vol. XII .-- NO. 41.

FUGE OF OPPRESSION.

ss of the Recerend John M. PECK.

rom the Lauisville Baptist Pioneer.

Ultraists and Ultraism. one general trait in this class, observa-

mselves and their disciples. All the perfectionists we have see they know it not. They zealous in religion. We have e heart is deceitful above all things, form, or directed to some exd, or impracticable object, prevails e extent. We know some, who esteemed and efficient ministers do have partially or wholly left esus Christ and him crucified, and moral reform Abolitionism, or the two principal the North, is moved hefly by this class. Hence a large professed to slavery as these aboli-grely opposed to slavery as these aboli-who would readily do any thing to refeasibly, compatible with the

ese anti-slavery organizations. these anti-slavery organizations.

gers and operators in the American
Society, (the old Garrison organizaor such perfect ultraists in a oppose vehemently, and with much erness, all church organizations, the christian Sabbath, and in many instaninstitutions. Recently, we visited a cld in Rochester, where we heard the by Kelley, with a masculine voice, manthough clad in female garments. Half limbs and muscles in a style id have 'used up' one of our backwoods on an election day, in 'less than no posse were running tilt against the clergy, and the government. A o, a cunning looking fellow, who boast-m away from Virginia, echoed it all All who spoke were said to be wall heaved, plead for, and demanded wildest enthusiasm-'money to pay lecture the people to get more mon-A venerable looking old

he proceeded so far as to say, 'I disgusted with this meeting. I met to do something for the poor he was called to order and put down. have seen of this class of abolitionists, fied that Infidelity, Quakerism, Fannyn, Universalism, with a sprinkling of eve-traism, and a large share of spiritual self-consequence, make up the compound. great organization, called the Ameri-eign Anti-Slavery Society, is moved by those who are thinking to put down These have been carthe miserable sophism of the Hon. J. um, made at a temperance celebration in, that 'political action is moral action, ministers of the gospel, religious people, attend political meetings, rangues, nominate candidates for ty, doubtless with great sincerity New-York will liberate all the slaves in where else. There seems to be a on of thought in some of this class have conversed, in mixing up politi-the kingdom of Jesus Christ, which e, who will not sanction the ultra moveren, are subject to slanderous

nency given to the physical evils of ultraists, diverts their minds from the spiritual interests of the slave In conversations and statements often ortunities to give religious instrucse, as though it mattered not what is his dition, while he is held in bondage.

s and kindred subjects, is that of force.

For with these men is the power of force.

The seem conscious that a large part of res are not directed to convince to compel the people to act with the litical action is intended always to comany special measures in political action, and ttory, I mean to compel my neighbor from me to submit. The majority govy do not persuade and reason, and inority to adont their views. The Gartionists have an inkling of this truthey oppose all governments, parental, church,

lutions passed in the conventions and othtions of ultraists, are of the same charac-are intended to direct public opinion, and trol the dissentients by a species of force, as plans are sometimes laid to compel breth-deleve it right to stand aloof from such to act against their own judgment and or suffer under unjust suspicions, or ublic censure."

a lash of public censure."

So evils, for such we view them, do not exist
measurely in Baptist churches here, and peraly not obtain a strong foothold in the West,
as well to be duly guarded, for he who is forethis foreece, N. Y., Aug. 31.

Views of Elder ELIJAH SHAW.

From the Exeter Christian Herald. Anti-Slavery.

abuse of Anti-Slavery. Ah! then a good can be abused! Yes, and very much of the evil world consists in the abuse of good. When is kept within its original limits, it op charm, to destroy one of the greatest so remain; but to defeat the original ob-sagead corruption in the church, he must abettors of anti-slavery headlong. And many who call every thing slavery, abridled ambition. So that, under the anti-slavery, there are men in our acking every institution that curbs the By some of these we are told all are slavery and tyranny; must be no church organizations, take the lead in these church mat here must be no ministry; and as sa great means of restrain iys are to be alike regarded, and there To carry out all this, represented as abominable combina-ceting-houses as places of the greatest and ministers as the most ungodly ty-earth. These sweeping charges are sinst the whole church and ministry of

ay appear, there are some mintho are drawn away with this deder the specious name of anti-slavereject the great main pillars of the gion. This is the abuse of anti-slave-



OUR COUNTRY IS THE WORLD ... OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, OCTOBER 14, 1842.

ry. In many cases it goes further, and calls subjection to civil government slavery, and even declares that it is slavery for children to be in subjection to their parents; and that for a man to be bound to her husband by law, is slavery.

Therefore, their anti-slavery requires the abolition of all human laws whatsoever.

Some of our readers will be astonished that in our very midst such principles are taught. And yet so specious and crafty are the men and measures that teach these things, that some are drawn away with them. What shall we say to all this? We shall say, go not after them. Stand fast in the liberty wherewith Christ hath made us free. Beware of wolves that come to you in sheep's clothing. They are the enemies of the cross of Christ. By good the simple. I say, then, go not after them.

S.

TP Views of Reverend Messes, Normis and Lovell. From the Boston Olive Branch. Slavery and the Bible - Neutrality.

REV. A. McCaine's Defence of Slavery from the Bible. 'Amicus,' of Baltimore, desires through our columns to answer this book. He says,—'I am no abolitionist, nor am I a slaveholder, but I can't consent to see the blessed word of God prostituted to the support of southern slavery. Therefore I was forced to write a defence of the Scriptures against Rev. A. McCaine.' He thinks his work would occupy some dozen columns in our paper. We reluctantly decline the offered contributions of the gifted brother. On almost any other subject, we would a thousand times thank him for his productions, but this is one on which from the beginning we have stood aloof. We have never discussed or allowed to be discussed, either pro or con, the merits of the slave question in our paper. We have on hand, hundreds of rejected communications, including both sides of the question. If we break our rule, the whole field is open, and between communications REV. A. McCaine's Defence of Slavery From the whole field is open, and between communications and rejoinders, our paper would be diverted from its original object. We must, therefore, respectfully decline its publication. Perhaps 'Amicus's 'object would better be answered by publishing his work in pamphlet form.

To Views of a New-Organizationist and Liberty party advocate.

* From the Emancipator.

Conventions in Western New-York.

A friend in Ontario writes, September 8, that he had just returned from the Convention in that county, called by J. A. Collins, Abby Kelley, and Dr. Hudson. In the afternoon, a collection was called for. One farmer, whose soil was Clay-ey, gave a dollar; another, with a Clay substratum, offered 40 acres of western land, provided it could be sold at a price twice as high as it was worth. Another offered ten bushels of oats, &c. The Liberty Convention held a few weeks again the same county raised to ten busness of oats, &c. The Liberty Conven-tion, held a few weeks ago in the same county, raised about \$500 dollars to carry on their operations. After securing the money, the ulterior objects began to be disclosed. The agents turned their heaviest artillery, not upon slavery, nor upon pro-slavery, but upon the churches, as the vilest sinks of wickel-pers in the land, and depending their investiganess in the land, and demanding their immediate dissolution and overthrow. Our friend observes:

dissolution and overthrow. Our friend observes:

4 Pr. Hudson, who, by the way, is doing the entislavery cause a vast deal of injury, remarked to a
friend a few days since, that he had not fully determined which to attack, the churches or slavery,
worthy of his castigations, and consequently more to
be hated than slavery. If their course had been to
root slavery out of the churches, or to persuade the
churches, as a duty they owe to both God and may,
to withdraw all countenance and support from slavery,
and stand before the world upon anti-slavery ground,
they would have found warm and numerous friends to
co-operate with them. But when they call for disorganization and dissolution of the churches, it strikes
our people like treason to the government, and few
any will be found reckless enough to support them,
or sit and listen, save in pity. Some of the remarks
on this occasion were so foreign to candor and truth,
so destructive to order and the first principles of
eiety, that a large part of the audience dispersed or
lime for the session to close, and they adjourned time for the session to close, and they adjourned soon after, with new evidence, I suppose, of the rottenness of the church, and their unwillingness to hear anti-slavery (alias anti-church) doctrine preached. If the anti-slavery cause had no better footing than

brighten in anticipation of better days. But in Western New-York it is destined otherwise.

I do not believe any thing which may be said or done by those coming among us, can alienate or lessen the synnpathy of the abolitionists, or change their principles of action, though for a time it may not aid the progress of the cause. We are resolved to keep aloft from all subjects not legitimately and purely antislavery; and this resolution abides with those who like the old as well as the new organization. Indeed, in regard to these, our differences are as trifles, and none of us are willing to throw away the old battle-axe of abolition, true and tried as it has proven, for long strings of abose against 'pulpits and steepled

THELIBERATOR

Prejudice against Color -- How Removed. Linstant's Prize Essay continued-translated for

> CHAPTER H .- [CONTINCED.] HISTORY OF PREJUDICE.

As a river is swollen by all that it sweeps away in its course, so the hatred of the whites was in-creased by this crowd of laws and ordinances, and ministering letters. The man of color, though free, did not enjoy the advantages conferred on his condition by the code noir. Did a mulatto strike a white? he was whioped, branded and sold, for the profit of the white. Had a white noble espoused a woman of color, even in France? he was deprived of his right to serve in any military body in the colony. Was a complaint made against a mulatto? the seneschal might arrest him. But more prudence and care must be had in the case of a white. The master no longer retained the right of giving liberty in France to his slave, as the reward of long and faithful service. The wiser Romans never pushed their tyranny so far. In 1778 appeared an order of the Council of State, which forbade the whites to intermarry in France with women of color, under pain of being sent to the colonies. Men of with a license, except as apprentices. Two mulatto women had insulted a white woman: they were con-

prompt chassisement, proportioned to the insult. He was punished as a criminal, who called a white, mulatto. Among the Romans, he who called a freeman, slave, was punished in like manner. The man, slave, was punished in like manner. The prejudice was general, and rose up to sully the sanctuary of the God of peace and justice; that God before whose presence all human inequalities disappear: and priests, sacrificing to the idol, refused the sacrament of baptism to negro babes, because they

The petit blanes, that is to say, the refuse of the white class, witnesses of these atrocities, and themselves the victims of the contempt of the great planters, were happy to have it in their power to avenge themselves upon the men of color, even upon those who were their own hired servants. They deemed themselves their own fired servains. They deemed themselves their owners, and were not sparing of insults. The mulattoes dared not com-plain. What would they have gained by it, but one humiliation the more? But some of the governors, such as Messieurs Ennery and Bellecombe, gave orders to the commandans de quartier, to punish these worthless, immoral, vagabond whites, every time that they committed the least outrage against the men of color. New source of affliction! Hence springs the

hatred of the petils blanes against the mulaitoes.

But the end must come;—the measure was full.
The French people assumed the right of regeneration, which it could expect but from itself alone.

Worn out by being pittlessly made use of [exploite] by the other classes of society, it had just proclaimed in 1789 the abolition of distinctions—of preju-dices—of abuses. The words liberty—equality— fraternity, traversing the Atlantic, for the first time resounded in the ears of the oppressed of the colonies. They welcomed them with enthusiasm. The whites were stirred up by them, and delegated deputies to the National Assembly. These deputies, to whose nomination the men of color had not contributed, could not represent a class which they had always persecuted, and whose every right they de-nied. The colonists took every step with the members of the National Assembly to prevent the men of color from sending deputies in their turn, and cause them to be excepted from the famous declaration of rights. Gold, threats, flatteries,-all were put in motion; and while the representatives of the colonists complained, in their writings, against the colonial administration, that they did not enjoy a liberty large enough for their wishes, they lavished every species of insult and calumny upon the men

every species of insult and calumny upon the men of color, and proclaimed the necessity of denying them the rights of active citizens, in order to keep them in dependance and subjection.

But the Convention, in one of those moments of justice and enthusiasm, of which it gave such frequent and sublime examples, proclaimed general liberty in all the French colonies. This Assembly knew how to be consistent. Disinterested Europe analysis of the deal of the deal of the second french colonies.

their enemies, bore upon their foreheads the indelible sign of degradation, reconquered the colonies for the mother country. It was the most sublime denial that could have been given to the assertions If the anti-slavery cause had no better footing than these men give it, and in general was to assume their main positions, long, very long would it be ere the people would embrace it, or the slave's hope brighten in anticipation of better days. But in Western New-York it is destined otherwise. while in Europe they were giving the most unequiv-ocal proofs of bravery and devotedness to the mother country, they were, in the colonies, declared unwor-thy of practising medicine and surgery; and at length, in 1807, this prejudice, conjointly, perhaps, with some heart-burnings against St. Domingo, forbade the mulattoes and negroes to come to France.

We are now aware of the Machiavellian system

which was followed in the colonies against the men of color. We have seen the conquests of force erected into laws to rivet still more strongly the oug strings of abuse against 'pulpits and steepled touses.' Yours, &c. S.' Tell me, now, whether, bowed beneath such an

order of things, the men of color could be expected to show forth their intelligence? Where is the peo-ple, of whatever color or of whatever country, that would have successfully withstood this iron despot-ism? The Roman slave, less wretched than the ne-gro of the colonies, could illustrate his name in scice, letters and arts. He could be the master of a vessel, a banker, a merchant, a professor of rheto-ric, a physician, a mathematician, a grammarian. But the negro-had he the right to cultivate his nat-ural talents? Was it even allowed that he could have any? Shut up in a narrow circle of employments, his activity was continually arrested in its developments. It was the doctrine of the whites, that the negro was the intermediate link between man and the brute creation. But on the part of these unfortunates, there were terrible protests against their torturers. The negro just from France, spoke of liberty to his prothern and he was understood. of liberty to his brethren, and he was understood.

The consequence was, those poisonings of which the colonial history gives such terrible pictures. Depotism debases man, and the more debased he becomes, the easier grows the yoke upon his neck. From the moment a man can be made to believe that there are above him men whose place it is always to command, while it is ever his duty to obey, he deems his slavery legitimate, and he loves it. Thus Russian and Lavonian peasants have been known to refuse the liberty which was offered them; French peasants to arm in defence of the abuses of color might not give their children any name, except one drawn from the African idiom, or expressive of their occupation or complexion. They could not exercise the trade of a goldsmith, even with a license executive and the peasant was born for eternal servitude. And feudalism, and weep to see their lords and masters Oldsmith, even the peasant was born for eternal servitude. And yet, because there have been found some negroes they were controlled the service of the were controlled the service of the service of the peasant was born for eternal servitude. And yet, because there have been found some negroes in the colonies, who regret old masters who were demned to the pillory, a fine of 1500 livres, and were then banished for ten years from the colony. A white had struck a mulatto 'so as to endanger one loved slavery, and had not the sentiment of liberty.

born only for servitude. Then took place what cast behind him the sound and sagacious advice of American Board of C. F. M. and African Colo

partment was, in Russia, confided to the negro Hannibal, the negroes and mulattoes of the colonies crouched in the grossest ignorance, and dared not seek for information, persuaded as they were beforehand of the uselessness of the attempt. It was a prevalent opinion among the mulattees and the seek or thought his hearness with the second seek for information, persuaded as they were beginning to the second seek for information, persuaded as they were beginning to the second seek for information, persuaded as the second seek for information, persuaded as the second seek for information and the second seek for prevalent opinion among the mulattoes, and still nore among the blacks, that they could never suc-eed in learning as the whites did.

But it was not in the colonies alone that the ne-

righteenth century, that voice before which so many buses, superstitious and prejudices were to disap-

God never throws away his creative power. He does not make great and mighty men for no purpose, or for any small purpose. Yet such men sometimes put themselves in places where they must feel rather small. Hercules made himself a slave to a woman who beat him with her slipper; Samson made a fool of himself on the lap of Delilah; and DANIEL WEBSTER went down to Alexandria and Richmond, nd howed his massive. Herculean intellect, and his and lowed in assert, to lick up the vile dust from the footstool of American slavery! He smothered in his bosom the great truths which he knows the salvation of his country requires to be spoken and humbly repeated the oath of allegiance to the meanest tyranny the sun ever saw! This tyranny has had him in its mill, grinding out Creole corres-pondences, &c., going round and round in the harness of falsehood, like a poor ass. The dapper, witty gentlemen of the press in the old world, who were awe-struck at his majestic front, when he appeared among them, have made themselves quite merry over his degradation. With wonderful glee they have held up and dissected the poor, pitiful lies of the slavocracy dressed in Webster's glorious

lies of the slavocracy dressed in Webster's glorious diction. He must have felt mean when he we's doing all this; for he is, and he knows that he is, agreat man.

Yet we shall see that his greatness was not made in vain. His speech last Friday, in Faneuil Hall, (in which he grappled himself again to the very hearts of his old constituents, whose faith in him was flickering on the point of extinguishment, though it is stone-blind to the disease of the country, and as stupid as it is possible for second-hand quackery to be in the remedy it proposes, will prove a terrible blow upon the scheme of Henry Clay.—Let every man who wishes to know what he is about, ponder that speech, and learn not to throw away his vote upon the 'great compromiser.' That hoary politician, gambler, duellist and slaveholder, has been drawing off his forces from the President, and promising to have things all his own way after 1844. Mr. Webster has hitherto stuck by the President, but his resignation has been prayed for and the remember of the inhabitants of Malacca, on the completion of their generous purpose, and the satisfaction which they cannot but feel, in having thus effect of the slaveholders at Malacca, the Governor deems it right to republish for general information, and in order to remove from the minds of the few slaves who may yet be in existence, all apprehension or doubt of their right henceforth to be considered as free, and yet to remove from the minds of the few slaves who may yet be in existence, all apprehension or doubt of their right henceforth to be considered as free, and yet is considered as free, and to the right to republish for general information, and in order to remove from the minds of the few slaves who may yet be in existence, all apprehension or doubt of their right henceforth to be considered as free, and yet is considered 1844. Mr. Webster has hitherto stuck by the President, but his resignation has been prayed for and predicted on the conclusion of the treaty with Great Britain. Well, the treaty is concluded, and all but ratified. And the Clay trumpet in this good city of Boston, sounded the note of 'a full and final separation' from the President, only a week or two since. What Mr. Webster would do at this crisis, was a matter of vital interest. The Clayites felt very sure of him. His speech has undeceived them. He made no committal, but pretty clearly intimated that though he was not displeased to be a mere prime minister to a President made by the providence of God, he would by no means play Fidus Achates, Sancho Panza, or second fiddle to the 'great compromiser,' the last of whose compromises, he took care to say, he held in utter abhorrence. He called upon the whigs to unite, stick by the President, and make the most of their treaty with Great resident made by the unanimously abolished by the unanimous accord of the inhabitants themselves.

S. G. BONHAM,

Generator of Prince of Wales Island. white had struck a mulatto 'so as to endanger one of his eyes,' and was condemned to pay only three thousand livres damages. A white man and his wife were condemned to a civil reparation of 300 livres only 'for having beaten a free black too severely.'

The men of color devoted themselves thenceforth to the most complete nullity. They carefully avoided every thing which could make them known. The less they were heard of, the happier they were. Liberty was for them an incomprehensible word. Its meaning varied continually with the caprices of the whites. These latter were powerful in their joint action with the ministers of the mother country, and with the colonial councils which legalized their prejudices. The few generous-souled whites who witnessed these tyrannes, mourned over them who witnessed these tyrannes, mourned over them of the whiteast chance for the same result—the obduracy and inhumanity of the degradation and debasement of the degradation and debasement of the same result—the obduracy and inhumanity of the masters; the degradation and debasement of the whigs to unite, stick by the President, and make the most of the three years that remain of his term, for it might be their last chance for these many wars. Here is a developement in the book of time. The venom reaches even to the marrow of the bones. And when the highest faculties serve only the nest they were heard of, the happier they were. Liberty was for them an incomprehensible word. Its meaning varied continually with the caprices of the whites. These latter were powerful in their joint action with the ministers of the mother country, and with the colonial councils which legalized the purposes of fraud, and are extinguished in service and when the highest faculties serve only the purposes of fraud, and are extinguished in service and when the highest faculties serve only the purpose of fraud, and are extinguished in service and when the highest faculties serve only the purpose of fraud, and are extinguished in service the purpose of fraud, and

born only for servitude. Then took place what necessarily must take place, that is, from the moment that prejudice struck root between the whites and the mulattoes and the blacks, and even among the blacks themselves. While he who had an invisible drop of African blood in his veins was the object of the contempt of the whites, he comforted himself by passing it off upon an individual of a browner tint than his own. Such a family, who had straight than his own. Such a family, who had straight than his own. Such a family, who had straight than his own. Such a family, who had straight than his own. Such a family, who had straight than his own. Such a family, who had straight than his own. Such a family, and I saw not long since at Paris, a lady of color from one of the French colonies, who pretended that she was descended in a direct line from Caribean parents, though her grand-mother, as African negress, was still alive.

The women of color, who until then had been remarkable for their high moral character, soon gave themselves up without scruple to the most shameful licentiousness. They disdainfully rejected the legal alliance with a man of color to become concubines of a white, who would scorn the idea of marrying them; but then they found in him a protector and a defender. Women are proud of the gal alliance with a man of color to become concubines of a white, who would scorn the idea of marrying them; but then they found in him a protector and a defender. Women are proud of the could not andow his wife with that respect which he did not hinself possess. The women of color at the first proportion to the intensity of prejudice. And while the negro Amo took his degree of doctor of the Raculty of Wirtemburg, of which he became the dean, and while the direction of the engineering department was, in Russia, confided to the negro Hannibal, the negroes and mulattoes of the colonies crouched in the grossest ignorance, and dared not seek for information, persuaded as they were beforehand of the uselessness of the attem

he did not see, or thought his hearers might not, how that tended to promote peace. He forgot, too, to mention how the national honor was preserved in ceed in learning as the whites did.

But it was not in the colonies alone that the negro lost all consciousness of his individuality. The Europeans found that it was useful in the maintenance of their power and their infamous traffic, to spread abroad the idea of the inferiority of the negro, even in the heart of Africa; to cause it to be received, as it were, with the breast, that it might be to the negro as a holy tradition, the influence of which he could never cast off. That tradition of one of the most advanced African tribes, the Ashanices, which the traveller Roudich has given in his journal, can only be attributed to the hatful influence of the whites upon the Africans.

The colonists, proud of having, by so much perseverance in their contempt for the most sacred rights of humanity, as it were consecrated the subjection of the men of color, and feeling themselves, perfectly safe in doing so, proclaimed that class degraded and inferior to their own. They forgot that the civilization upon which they plumed themselves, ancient as it was, had not preserved them from vices unknown to the men of color. How could they otherwise have exacted of these degraded wretches, strangers to tae rights of citizenship, and all that elevates a man in his own eyes, the sport of brutal passion, without even the privilege of complaint, worn out with contempt and humilistion—without present and without future? How, I ask, could one expect of them what one would hardly look for among the most anciently organized people? In view of facts, it must be acknowledged that the colored classes were then in a sphere far inferior to that of the whites. But who would dare to claim this degradation as a proof of elevation on the part of the colonists?

At length, the voice of the philosophers of the eighteenth century, that voice before which so many abuses, superstitions and prejudices were to disappear, made titself hearl; and it demanded by what backing out from the claim set up in his published instructions to Mr. Everett. This despatched, he told his hearers what remained to be done. The

abuses, superstitions and prejudices were to disappear, made itself heard; and it demanded by what title man claimed property in his fellow, and why the color black was an object of scorn with the whites. The philosophy of the eighteenth century replied to this appeal, and every where the axe was laid to the root of the aged tree of colonial prejudice.

The disease, though Mr. Webster and all other whig politicians overlook both its name and its nature, is the everlasting, inevitable looseness, flux and divarrhea of money, inseparable from SLAVERY. Slavery has been, is, and always will be, the cause of that disease by which our nation, with all its free industry, is now lying on the brink of beggary.—While the United States Bank kept the prodigals in the state of the state o [TO BE CONTINUED.]

From the Emancipator.

Daniel Webster and the Great Compromiser.

God never throws away his creative nower. He

God never throws away his creative nower. He the exchanges can be equalized. Time will fill it gradually, but how an exchequer, which is to make no loans, can help the matter, is not so easy to see except for the profound. Dr. Franklin couldn't tell how to make an empty bag stand up, but perhaps the whice can. We shall see. E. W. the whigs can. We shall see.

Slavery in British India. The taunts which pro-slavery politicians and priests throw out against British abolitionists, on account of the slavery that still exists in India, and the misery of the poor in England, will all be rendered nugatory ere long, and then we shall see what subterfuge will next be resorted to. The work in India is already commenced, as will be seen by the following proclamation of the governor of Singapore, declaring universal emancipation throughout Singa-pore, Malacca, Prince of Wales Island, and Pulo Penang. It also breaks up an extensive trade car-ried on by the Malacca pirates.

GOVERNMENT GENERAL ORDER.

PRINCE OF WALES ISLAND, Jan. 5.

(Signed) Governor of Prince of Wales Island, Singapore, and Malacca

Thus does every day's development show that slavery must soon come to an end, while every new disclosure confirms our gloomy foreboding, uttered six years ago, that 'the United States will come last!'—Eman. and Free Amer.

Algerine Religion .- A member of the church in Newport, R. I. was excommunicated, a few days ago, for carrying a basket of provisions to one of the suffrage prisoners, confined in jail in that place. AGENTS.

MAINE.—A. Soule, Bath.
New-Hampshire.—N. P. Rogers, Concord;—William Wilbur, Dozer;—Leonard Chase, Milford.
Vermont.—John Bement, Weedstock;—Rowland T. Robinson, North Ferrisburg.
MASSACHUSETTS.—Moses Emery, West Newbury;—

MASSACHUSETTS.—Mosos Emery, West Newbury;—
C. Whipple, Newburyport;—Isanc Stearns, Norten;—
Luther Boutell, Groton;—W. S. Wilder, Fitchburg;—
J. T. Everett, Princeton;—J. Church, Springfield;—
Josiah Hayward, Salem;—John Levy, Low
ell;—Josiah V. Marshall, Dorehester and reinity;—
Richard C. French, Fall River;—J. B. Sanderson,
New-Bedford;—J. M. Wilder, Hanover;—Isanc Austin, Nontacket;—Elins Richards, Weyworth;—B. P.
Rice, Wortester;—Wm. C. Stone, Watertown;—A.
Bearse, Centrexille;—Israel Perkins, Lynn;—E. Bird,
Taunton;—B. Freeman, Brewster;—R. F. Walleut,
Deanis;—George O. Harmon, Haverhill;—Joseph
Brown, Andover; Joseph L. Noyes, Georgetown;
John Clement, Townsend.

[T] For a continuation of this list, see the last page
last column.]

J. BROWN YERRINTON, Printer.

WHOLE NO. 614.

nization. CHANCELLOR WALWORTH, from the Committee to

whom was referred the communication relative to the Mission at Cape Palmas,

Reported: That they have examined the documents accompanying the communication and the correspondence between the Secretary of the Board and the President of the Maryland State Colonization Society, so far as their limited time would allow, and that they fully concur in the conclusion at which the Prudential Committee have arrived, that the acceleration of the conclusion of the conclusio it is expedient, if not absolutely necessary to the successful operations of the mission, that it should be removed from the territory of the Maryland Colony at Cape Palmas. To give a full or detailed ac-count of all the difficulties which exist in carrying on the necessary operations of the Board within the limits of this colony in Western Africa, would occu-py more time than it is possible for the Committee to devote to the subject during the session of the Roard.

In bringing this subject before the Board for its advice and direction, the Prudential Committee very of the scheme of colonization, on the general policy of the Maryland Society, or of its colony at Cape of the Maryland Society, or of its colony at Cape
Palmas, as not necessary to the objects of the Board
as a missionary institution merely. And for the
same reasons, your Committee think it their duty to

refrain from discussing that subject in this report.

The following is a brief statement of some of the difficulties which have been found to exist in the successful prosecution of the missionary labors of this Board within the bounds of the Maryland coloring the statement of the maryland coloring the statement of the statement this Board within the bounds of the Maryland colony. The first station of the mission to Western Africa, established in 1834, was planted on Cape Palmas, at a place now called Fair Hope, within the bounds of the territory of the Maryland Colonization Society, and upon lands which were granted by the agent of that Society, to be held by this Board so long as they should be required for missionary purposes. Under this grant, the station was occupied by the Rev. I. Leighton Wilson and wife, the first missionaries of the Board to Western Africa. Two other stations were subsequently formed at Rock Town and Fish Town, both at that time beyond the bounds of the colonial territory, though the station Town and Fish Town, both at that time beyond the bounds of the colonial territory, though the station at Rock Town, by a subsequent purchase by the Society, is now included within its limits. Nothing occurred to bring the mission into any collision with the government of the colony until 1838, when an attempt to collect a military fine from a native colored man in the employ of the mission as a teacher was made, under the provision of an ordinance passed by the Maryland Society for the government of its colony. The 22nd section of that ordinance reby the Maryland Society for the government of its colony. The 22nd section of that ordinance required all males residing within the territory of the colony to be enrolled in the general militia; and rendered them liable to be called upon, at the discretion of the agent, in defence of the colony, under officers appointed by him. This attempt to coerce military duty from colored persons in the employ of the mission as teachers, was resisted by Mr. Wilson as inconsistent with the spirit of the missionary operations of this Board; whose missionaries, are operations of this Board; whose missionaries are taught to rely upon the strong arm of Jehovah instead of the sword for their protection and defence, in their attempts to carry the gospel of peace to the dark and benighted heathen world. This subject of difference between Mr. Wilson and Gov. Russwurm, the colonial agent, was referred to the Pru-dential Committee of the Board, and to the Mary-land Society, and was for the time satisfactorily adland Society, and was for the time satisfactorily adjusted. By the correspondence which then took place between the Secretary of the Board and the President of the Maryland Society, it was arranged by the latter that missionaries going from this country as such, whether white or colored, and whose character at Cape Palmas continued to be that of missionaries only, should be exempted alike from the duties and printeres of citizens of the colored. the duties and privileges of citizens of the colony. And it was supposed to be admitted by the Maryland Society as a settled principle of law, that foreigners, residing for a temporary purpose only, within the limits of the colony, could not be called upon to do military daty, or to perform other services of a like character, which citizens of the colony as such were liable to perform. In May, 1841, however, our missionaries ascertained that the Maryland Society had determined that all the natives of Africa who came to reside within the limits of the colorist territory, were for special and temporary numbers. ca who came to reside within the limits of the colo-nial territory, were for special and temporary purpo-ses, to be subjected to the performance of military service, and a liability to be called upon to bear arms against the native tribes to which **they** be-longed. And in accordance with this determination, several young men employed by the mission as teachers, printers, etc., belonging to tribes and com-munities of natives beyond the limits of the colony, and owing no allegiance to its government, were fined for not performing military duty. These facts having been communicated to the Prudential Committee of the Board, a correspondence was again opened with the Maryland Society, through its President, in November last, which finally resulted in resolutions by the Prudential Committee, that the solutions by the Prudential Committee, that they felt bound, in justice to their missionaries, to enter their serious and earnest protest against the enforcement of this military regulation of the Maryland Colonization Society, against the missionaries and assistant missionaries of the Board at Cape Palmas; their native helpers and pupils respectfully request-ing the Board of Managers of that Society to give to their agent such instructions as would effectually their agent such instructions as would prevent any agitation of that subject for the future. These resolutions having been communicated to the President of that Society, and laid before the Board

adhere to their ordinance in that respect.

If this was the only difficulty in the case, your Committee might have hoped, from the christian courtesy in which the whole correspondence has been carried on, between the President of the Society and the Secretary of the Board, that some arrangement of that subject might still have been effected, which would have relieved this Board from the painful necessity of removing their mission from the limits of the territory of the colony. But the Colonization Society at home, and its local government at Cape Palmas, have thought it necessary, in protecting the peculiar interests of its citizents as colonists, to adont other resultations which have perplexed and adopt other regulations which have perplexed and embarrassed the operations of the mission to a considerable extent. Among other things, a law has been passed by the colonial government to confine the right of trading or dvaling in merchandise to the citizens of the colony, with certain exceptions. By the operation of this law, the missionaries are restricted from disposing of merchandise, &c. sent out to them for the payment of persons in their employ in the colony, at an advance upon its cost. And as the usual price at which such goods are sold by others, in payment of labor, materials, &c., is at one hundred per cent advance, the practical operation of the law appears to be to compel the missionaries to pay nearly double what is paid by others for the same services, &c., is at there is little or no money in circulation there. Another law provides that peroperations of the miss same services, &c.; as there is little or no money in circulation there. Another law provides that persons of African descent, emigrating to the colony for employment, shall obtain a certificate of residence, under a heavy penalty for each day's neglect; which certificate of residence brings them necessarily within the operation of the ordinance relative to militia duty. And as almost the only persons of that description who come into the colony for employment are teachers, whom the missionaries have procured from different points of the coast, the missionaries have reason to consider this law as narriesioneries have reason to consider this law as partic-ularly aimed at them, by the local government of the colony; and as intended to embarrass them in procuring such teachers, and retaining them in their

of Managers, they came to the concluston that the interest of their colony required the enforcement of this military regulation against the native teachers

and others in the employ of the missionaries of the Board; and they accordingly communicated to the Prudential Committee their fixed determination to

dhere to their ordinance in that respect.

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NERAL.

ody for it, would be unchristian.

That Jesus Christ did every thing just right, no ne can deny, and yet claim to be a Christian. If

already presented, I have a RIGHT, and it is my

ng my voice-crushing my rights-preventing

from obeying God, and declaring his truth.

ments anywhere that I may feel it my duty. If they refuse, let them bear the responsibility of suppress-

seech them not to sneer, and reply as the Jews did in the nurder of Christ: 'We'll bear it'-'His blood be on us and our children!'

I wish to make a short appeal to the friends of freedom and truth, upon the ground of the nature of this Right. What is the right of speech? From

whom derived? Has God set the proper and only bounds to the free use of it? No one can mistake

thority any man or body of men would say to me,

in any case, 'You may speak only under certain re-strictions,' UNLESS those restrictions are plainly de-lineated in the Bible? But this they cannot do, in

the case for which I am stoned, and grated up here

was in the humble attempt to speak for the dumb

their metaphysics, but demand where God has re

theology which enslaves and heathenizes so great a

of clericy for those of humanity, and my rights

fuse to speak, and tamely cower from the responsi-bility, let every friend of God and man lay this sin

at their door. Let every one vindicate this right, as

I am to-day pleading the slave's rights by the sacrifice of my liberty.

T. P. BEACH.

COMMUNICATIONS.

Before leaving American soil, I must say a word

more respecting American affairs. I would record my testimony against Popular Revivals. The nation is full of them

from Penobscot to the Gulf or Mexico-from the

NEW-YORK, Sept. 26, 1842.

While they re-

would be speedily restored to me.

DEAR BROTHER:

tions, and I think it would be the universal resp. Then I ask, in the name of humanity, by what

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From the New-York Evangelist.

The American Board and the African Colonies MESSES. EDITORS:

In common with yourselves, I am greatly inter ested and gratified with the action of the American Board, at its late meeting in Norwich, on the sub-ject of its mission in Western Africa. I cannot ut regard that action as the removal, in the Provione of the greatest obstacles to a unity of views and action, by good men, on the great ubject of slavery and its abolition. It is, as ave well said, a divorce of American missions American colonization-a solemn public declara tion the result of actual experience, that colonic and missions cannot work together; that the former are a hindrance to the latter, not a help; and that the successful prosecution of the latter absolutely demands their removal beyond the limits of the colonies. Such a testimony, at such a time, and from such a source, cannot be too attentively considered, nor its importance too highly appreciated That I may help your readers to a just appreciation of it, allow me to call their attention briefly to the

The Roard entered on the mission to Western Africa, and for a while prosecuted it with the high-est expectations of aid in their work from the colo-Thus, in 1833, (Ann. Rep. p. 90,) we have

The Colonization Society of Maryland, which commencing operations on a plan which promises great ultimate success, has given its cordial assent to great ultimate success, has given as a concerned a mission on the site of its projected colony, and availing ourselves of all the protection that colony can afford. And the main dependance of our mission in Africa, so far as means are concerned, must be upon the labors of pious natives and colonists.

The same year, one of the 'missionary papers was 'Western Africa considered as a field for American missions.' This, too, gave a flattering account of the colony generally, and said:

'The American colony of Liberia is of immense value and importance in relat in Western Africa.'

In 1834, the declaration, Ann. Rep. p. 38, is:

Nor should the fact be omitted, that though we have no immediate connection with the colony at Cape Palmas, that colony may be expected to afford as some important facilities. . . At present it would be vain to think of sending a mission into the nterior, without previously occupying a station upon

And in 1835, Ann. Rep. p. 36, we have the fol-

'Although our mission has no immediate contion with the colony at Cape Palmas, it is important to remark, that almost all the colonists were engaged in the culture of the soil, and that the prospects of the infant community were thought, by Mr. Wilson, the infinit community were thought, by Mr. Wilson to be remarkably encouraging. The kindness uniformly shown by the Governor, Dr. Hall, to our mission, is gratefully acknowledged both by Mr. Wilson and by the committee. . Such is the climate, and such is the state of African society, that, until a regu lar steam navigation is established on the Ni mission cannot be sustained in the interior with preparatory station somewhere upon the coast; an the colonies furnish incomparably greater facilities for such stations than can be found elsewhere.

Such were the expectations with which the mis sion to Western Africa was undertaken, and, for a while, prosecuted. How were they realized in actual experience?

On the 28th of June, 1834, Rev. James Temple, colored man, just ret beria, and bearing letters of commendation as to his intelligence and general character, from Gov. Pin-ney, made the following declaration in the city of New-York, and allowed it to be published over his own name in the Emancipator

'The colony is a GREAT HINDRANCE to mi sionary operations in Africa; and there is no prospect of success in missionary efforts unless the missionaries SEPARATE themselves FROM the colony, and go

This testimony was of course discredited by the great body of the people, and, for the most part, passed away unheeded and forgotten. But how wonderfully is God, in his providence, now forcing the conviction of its verity on our whole America

In January, 1834, Messrs. Wilson and Wynkoop arrived at Monrovia, as Missionaries of the American Board, with instructions to survey the coast, an fix on the most eligible spot for a mission. They fixed on a spot at Cape Palmas, within the territor rial limits of the American colony. In assigning their reasons for this, Miss. Herald, 1834, p. 212,

'A fort will be built, (by the colony,) 'and a small settlement formed at the outset, just by the side of a very large and populous native town. The site chosen for the mission settlement is half a mile distant. It is true we had very serious doubts as to the expediency of taking any measures for the imme-diate erection of the house in the neighborhood of the colony; first, from apprehensions that the colony might EMBARKASS our future efforts for the improvement of the natives; and in the second place, we had fears lest in any contest between the colonists and the natives, the latter might be tempted to destroy it, situated as it would be out of the protection of the colony. Any apprehension, however, that might be entertained of violence to a missionary establishment from the natives, would be greatly refleved by the consideration, that they manifested a strong desire for the education of their children, and nee took all the pains we could to impress the minds of the king and pains we could to impress the minds of the kin his people with the fact, that the MISSION is entirely distinct from the colony, and will be IDENTI-FIED WITH THE INTERESTS OF THE NA-

Showing, that in order to make any headway i their work, or gain any footing in the confidence of the natives, the mission must needs begin by taking sides with them against the colonists.

The mission proceeded in its work, and in 1836, (Herald, p. 344) Mr. Wilson gives us another chapter of its experience as follows:

'The lawless depredations of the natives upon the of the Americans frequently threaten serious ences, and we know not what moment it may open hostility. We have no particular fear on our own account, for our destiny and mission are in the hands of our Heavenly Father. Besides, I trust that our personal influence would be a sufficient guaranty of safety from any violence from the natives; and I hold myself aloof from all matters of dispute between them and the Americans, in order that I might be a days-man in case of serious collision. So ary operations, Cape Coast Castle is decidedly preferable to this place or Liberta.

On such representations as these, the Committee of the Board voted to establish a mission at Cape Coast Castle, as soon as suitable men could be found, but from various causes this has not yet been done. 1837 came, and with it the very occa-sion for acting as 'days-man,' that Mr. Wilson had feared. That colony that was going to protect him and his mission, had to be protected by him.

This, and kindred experiences of the m opened the eyes of the committee at home to their mistake. And accordingly, in the annual report for

of facilities to be rendered to the mission by the colonies, we have the following:

'Mr. Wilson says there are as many as 93 native exercising it, is to imprison Christ—to imprison any

'Mr. Wilson says there are as many as 93 nhabitants for every square mile within the territory of the Greybo tribe; and he regards the interior, as so, then whatever I can do, I may safely and rightar as he has had opportunity to observe, as being almost, if not quite, as densely peopled. This is a sopulation considerably greater than that of the States of Massachusetts and Connecticut; and the soil is said. fully perform just as Jesus did, without being sub Massachusetts and Connecticut; and the soil is said ject to the charge of making myself equal with to be of a superior quality. It is obvious from Christ. As a Christian, I am bound to follow his nee, that the colonies on the coast will need to except the country of the coast will need to except the coast example in every thing I attempt. One instance of Christ's doing a thing is enough to make it my dureise great care, lest they prove injurious to the naepulation, by crowding them into to, or getting into hostilities with them.' into too narrow ty, provided I attempt it as a duty. I am frank then to assert, that in view of the example of Christ, as

During 1839, difficulties thickened and embarrass. ments increased, and accordingly the annual report of that year gives us still more distinct and unequiving soul. I demand of this world, in the name of of that year gives us still more distinct and unequiving soul. I demand of this world, in the na ocal intimations of their existence. On pp. 55 and God, that they give me a chance to utter my 56, we have the following:

'It is of great importance to the well being of the native tribes of Western Africa that the strongest possible religious influence should be thrown into the colonies, which are rising into existence and power upon their borders. Otherwise the condition of these upon their normers. Ornewise the condition of these rives, notwithstanding the sumeness of their colar with that of the colonists, will, at no distant period, he that of the native tribes of South Africa and in our own country. It would seem to be the wisest course to assume the permanence of the colonies, and their future ascendancy over the native tribes, as unquestion-It will in regard to the answer I should give these ques able facts, and to frame our plans accordingly. rously in the immediate vicinity of the colonies, un-less the influence of the gospel is predominant in them; and their relations with the native communities will necessarily extend, and become more and more intimate. Of late years, it has seemed to the Committee that the field which especially invites our attention IS REMOTE FROM THE COLOSIES, perhaps among the Ashantees, and especially up the Niger; while at the same time, it, will be desirable for us to have a mission of moderate size at Cape Palmas Inhave a mission of moderate size at Cape Palmas Indeed, we could hardly maintain an efficient mission in the upper countries of the Niger, without having a station at Cape Palmas, and another somewhere on the Gold Coast, to serve as places for rest and acclimation, and as intermediate posts of communication.

On the same page, Mr. Wilson corroborates this estimony to the unfriendly influence of the colony: unfriendly influence of the colony:

speak, and, to prevent it, I am shut up here. 'I think both Cape Lahon and St. Andreas inviting can this conduct be vindicated before God or the points for missionary operations; and their remoteness both from European and American settlements,
is not one of the least encouraging circumstances to
make them so.'

They may go into
metaphysics, and bring out the grave clerical saying, 'that man's social nature implies certain restrictions of the right of speech.' I shall not controvert

Such were the intimations of 1839. In 1840 and Such were the intimations of 1839. In 1840 and 1841 nothing was said. But in 1842, in a manner alike honorable to the Prudential Committee and the Board, the silence is broken. 'Difficulties,' says Dr. Anderson, in behalf of the Committee, 'have arisen dered me, or stand before the world as base slanderwith the colony, which were not anticipated at the ers and hypocrites. But whom do you mean by 'they '? Who are 'they '? I reply, there is but one The subject goes to a special Committee. That Committee examine the documents, and, with leading influence about the meeting-house, and the Chancellor Walworth at their head, declare that theology which enslaves and heathenizes so great a they fully concur in the conclusion at which the portion of Christendom. That influence is a operations of the mission, that it be removed from the territory of the colony.' And this report the Board unanimously adopt—thus publicly declaring a divorce of American missions from American and the successful over body must be silent. If Paul or Jesus Christ should happen into the assembly, as they were once accustoned to, in costume like others, so as not to be known, they would have the same right to the same right t the territory of the colony. And this report the Board unanimously adopt—thus publicly declaring a divorce of American missions from American colonies, and dissipating forever the idea of their lending aid to the introduction of the gospel to benighted Africa. And this done, it seems to me that the last the last the base of the colonization to the hearts and confidence of any rection of the Christian expression in an unfortunate and guilty position as clergymen. tie that binds Colonization to the hearts and confi-dence of any portion of the Christian community is dence of any portion of the Christian community is an unfortunate and guilty position as clergymen, sundered, and the way opened for an early unison of while professing to be ministers of Christ, and yet views, and feelings, and efforts, on the part of good men, for the extinction of slavery from our whole dren. While they occupy that position, I must dren. While they occupy that position, I must charge upon them the whole responsibility in this for the extinction of slavery from our wh land. The Lord hasten it in his time. X. matter. Let the clergymen in this town speak out God's truth in this behalf, and lay saide the claims

From the Newburyport Herald.

Right of Speech.

NEWBURYPORT JAIL, Oct. 3, 1842. Inasmuch as the professed Christian assemblies at this day, deny the right to utter truth in them, to all except one appointed by each body or assembly, and have imprisoned some for exercising this right conexercising this right con trary to their customs, I wish to present the follow ing as a part of my vindication of this right. It way be vindicated either from the example and precepts of Jesus Christ and his apostles, or from the nature Popular Revivals and Sectarian Organizations. of the right itself. I will examine it in this paper

the light of scripture. Where then did Christ preach? Any where that a company of people could be gathered—on the ship's deck or the bank of a river—on the little hil-lock or the mountain's side. Here he sat imparting instruction in the spirit of love and forbearance.— He listened patiently to questions and observations, even from the lawyers, Scribes and Pharisees. He He listened patiently to questions and observations, from Penoiscot to the Guil or Mexico—from the even from the lawyers, Scribes and Pharisees. He Atlantic to the frontier settlements of the West, graciously and convincingly replied to them, giving them every advantage they could ask, and always fairly silenced his adversaries. Here was true free-doubtless. I do not doubt the existence of these reduced his adversaries. Here was true freedom of speech—the only channel in which truth no more doubt that they exist, and that they are reflows. No human being felt restrained and terror-stricken in his presence. Young and old, rich and the French revolution, and that there was then a repoor, were alike interesting to him—their good he sought, and had no motive to suppress one inquiry, or stiffe even their objections and cavils. Fear gion, I am disposed to ask, what religion it is that is never fled from his presence, nor did shame cover her head. He, by benevolence, transformed the one Hindooism, Molochism, and Atheism. Christianity, possess this same spirit, and the same general result Those who 'get hopes,' as it is called, and 'find rewould follow. They would then need no sacredness ligion' in these revivals, continue to buy, hold, thrown around their persons or places or times, with breed, and sell slaves. They abolish the marriage the Legislatures and soldiery at their heels to protect them. They could not be intruded on, nor disconcibinage; they tear little children from the turbed. What is now confusion, would then be arms of frantic mothers; they scourge and imprison what is now disturbance, would then be men for learning to read the Bible; they hunt ha harmony—what is now disturbance, would then be the order of Christ's kingdom. If they were reviled, they would not seize and drag out, but bless—if persecuted, they would not persecute, but suffer it—sons of his suffering little ones; they set God, in would they be the light of the world. Their light off to the highest bidder; they sell their own offcould not be hid by the jails, court houses, military spring for money! In a word, they are slavehold-and other organizations, by which they are now sur- ers,—or they countenance and fellowship those who and other organizations, by which they are now sur-rounded. Their sanctuaries would then become the Not only so, but while they 'indulge hopes,' and round of worldliness—but of the poor, the vulgar and their enemies, break the necks, cut the throats and e vile who reed salvation; not of the learned and blow to atoms the bodies of those whom they profess influential, but of the ignorant and despised; not of to love, forgive and bless—all for their own pleathe 'whole,' but of the 'sick.' Then they would sure and profit. They advocate and practise war. have no motion for suppressing freedom of speech. They are full of hatred and revenge. They resist evil. The spirit of God would be there, and there would be liberty; not only liberty to feel and think, but to blow for blow—blood for blood. They avenge express thought and feeling—to tell their individ-themselves—they do not beat up their swords and all wants, and apply the healing balm to every spears, and learn war no more. wound. To this general tendency of the example of Christ and his apostles, I may add a number of specific acts bearing on the point. At the age of 12 years, Christ entered the temple, and astonished the people by his boldness and decision, in questioning and discoursing with the doctors of the law, and Pharisees. He carried out this practice so early commenced, by entering and preaching in the synagogues, or places of sabbath worship, habitually.—

At one time he was seized and dragged to the brow of a precipice, and just as they were about to plunge and murder of slavery and war.

All these things they do; yet, in revivals, they experience religion? they 'get hopes'—they sing, they pray, they shout and cry 'Amen!' 'Glory!' 'Hallelujah!' 'Biess the Lord!'—and all the people by his boldness and decision, in questioning and war war war war with single and war war.

What is their religion? Is it Christianity? They do experience some kind of a religion, but it is a religion that sustains and perpetuates all the licentiusness, the ignorance, the brutality, theft, robbery, and murder of slavery and war. To this general tendency of the example

of a precipice, and just as they were about to plunge him down headlong, he escaped and fled to another city, entered the synagogue, and preached to the people. While Paul was preaching at Lystra, they continue, till all are born into the peaceful kingdom drove him out with stones, and even dragged him out of the city, as if he were dead. In Achaia, beholding religion, that is revived in our popular required they could not wreak their vengeage on Paul out of the city, as if he were dead. In Achala, because they could not wreak their vengeance on Paul,
they beat the ruler of the synagogoe for having befriended him. So with him and the other apostles
wherever they went, till they finally were killed.—
All this shews that they did enter the places of public worship, for every where their first business was
to preach to the Jews. It also shows that they had
was to Judaism, phariseeism, and heathenism. I
was to Judaism, phariseeism, and heathenism. I

Not unless they went into them. Fu

no liberty to enter them and preach, else why were they ejected and abused for doing it? But it is still my hope for eternity, and I know in whom I have more clearly the right and duty of disciples of Christ trusted,—that he is the Prince of Peace, the friend to enter the places of public worship, and proclaim of the oppressed, and can never receive slavehold-against the fashionable religion of the day, from the ers, nor warriors, nor their abettors, into his king-

All these things they

do; yet, in revivals, they

direct teachings of Christ and the apostles. Christ says they shall cast you out of the synagogues, or places of public worship. How could this be, unless they were in them, and spoke or preached in them? and war, even by silence. They are a curse to the Again, they shall scourge you in their synagogues. world, because they harden the heart, gild over all Not unless they went into them. Further—they pollution with a fair outward seeming, and prove the shall bring you before the magistrates and kings for sepulchre of truth, justice, mercy and humanity, my sake, and the gospel's. This was often done— instead of learning men to cease to do evil, and my sake, and the gospel's. This was often donemy sake, and the gospel's. This was often donement thin, justice, instey, and manny.

Instead of learning men to cease to do evil, and
learn to do well, instead of making men more loving
and kind, more gentle and forgiving, more just and
merciful, the revivals of the man-stealing and manmerciful, the revivals of the man-stealing and manmerciful, the revivals of the man-stealing and manmerciful, the revivals of the man-stealing and manny. meeting-houses, and there proclaimed the sins of the stining religion of this country only give sanctity to prissed and people, and for it, were dragged to prisadultery, tueft, robbery and murder—to hate, cruelty and revenge. Instead of making men like Jethis day, and they will do the same to me. On this sus, in heart and life, they assimilate them to wolves in sheep's clothing—to Satan transformed into an angel of light. I dread a revival of the popular ian meetings, are equally explicit. Read I Cor. 14; slaveholding, war-making religion of this routing give sanctity to adultery, tueft, robbery and murder—to hate, cruelty and revenge. Instead of making men like Jethis day, and they will do the satisfy in sheep's clothing—to Satan transformed into an angel of light. I dread a revival of the popular ian meetings, are equally explicit. Read I Cor. 14; slaveholding, war-making religion of this country only give sanctity to adultery, tueft, robbery and murder—to hate, cruel-ty and revenge. Instead of making men like Jethis day, in the same to make Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men like Jethis day, and revenge. Instead of making men lik

nation, have cause to rue the day when such a religion is revived. Their malignant oppressors become ten fold more the children of hell than they

Christ in these revivals. I believe there are some. But it is generally true that, in proportion as men become interested in a revival of the popular, bloodspilling and slave-hunting religion of the nation, they lose all interest in temperance, anti-slavery, peace, and all moral reform. They forsuke all meetings called to promote total abstinence, anti-slavery, non-resistance, and moral purity. They do not indeed say, like one, 'I have bought a yoke of oxen;' another, 'I have bought a farm;' another 'I have married a wife, and cannot come;' but they do say by their acts, 'We have got a hope,' 'We have found religion,' 'We are serious and sole 'We are concerned for our souls,' and cannot of Thus, under pretence of 'finding hopes,' of 'see religion,' of 'being concerned for their souls,' th refuse to take any part in removing the giant about inations of the land; and make indifference or opposition to anti-slavery and non-resistance a virtue and a duty. They are 'seeking a hope,' they are 'concerned for their souls,' they are 'repenting of their sins'-therefore they can take no part in abol ishing slavery and war, but must lend all their influence to support them. I love to see men concerned for their souls-repenting of sin-in serious ful for in that you have been relieved from the politivarnest to turn away from all unrighteousness; but cal thraldom of hereditary legislators - a State Church away with that repentance that implies silence and Excise Laws, Game Laws, and the Law of Primogenivance at the abominations of slavery and war. with that concern for with indulgence in hatred and revenge, lust and ava-

rice, robbery and murder.

Sectarian organizations, called churches of Christ There are two hundred of these in the city of Phila-They were organized and may be disband-Men are voted in and voted ed by men at pleasure. out of them, by votes of majorities. They receive slaveholders and warriors to their communion as Christians. They receive, as ministers of Jesus, men who live by theft and robbery-who hold, breed, sell and hunt slaves. They all sustain the negro pew, and outlaw God's children, because he made them black. Yet they are regarded as christian The other day, I told a Presbyterian that the

would be. He was amazed, 'Have these church organizations, as such, helped to do away the spirit of slavery and prejudice in the city? 'They have increased it,' said he. 'Have they done any thing nus home, are stirred up to remedy evils, and to unity root out the war-spirit of revenge and a ?' 'They have been its chief supporters,' 'Have they, as bodies, done any thing to re-n the drunkards of the city?' 'Nothing,' said he. 'Is there less licentiousness in the city cause of them?' 'They increase it,' said he. the city freer from any vice and crime, in consequence of them?' 'It is more wedded to corruption,' said he. 'Then,' said I, 'they are a curse to I use the the city. That Presbyterian was a *Doctor*, and had seen enough to know the influence of these organizations, as such. The veriest criminals, the polluted, are in them, in high standing and influ-

ence, unrebuked. The church organizations of Philadelphia are examples of them throughout the land. They are ful of thieves, adulterers, robbers and murderers. The They license, ordain and consecrate the worst of sinne men who live by man-stealing, to go about These organizations are the of slavery '-the citadels of crime and pollution They are not churches of Christ. I believe it is practical rejection of Christ and his church to join them, as such. Christ has a church on earth, and will have, and nothing can overthrow it. would come into this. out of these slaveholding, war-making compacts, that are called churches of Christ among us. These are the deadliest enemies of the christian church, and of human rights. They are all over steeped in robbery and blood. They are accursed of God, and will soon be of men-for they traffic in slaves and souls of men, and fill the world with blood and car-I wish to record my testimony against them and against the blood-spilling religion which they sustain.

H. C. WRIGHT.

Wonderful Times! News from Asia! Sennett, (Cayuga Co.) N. Y. } Sept 20, 1842.

DEAR GARRISON: WONDERFUL TIMES ARE THESE! Have you heard the latest news from Asia, and other idol countries. Have you heard that a great meeting was lately held in Ceylon, an important missionar field, and that (F 100,000 E) were subscribed and paid on behalf of different countries there as sembled, to be sent to the United States for the efit of the American Board of Commissi an Board of Commissioners for For-And have you heard how it came eign Misssions ? to pass? That about a year or so, since, at a meeting of the Board, there were present in Boston several distinguished priests and idol manufacturers of the countries of Asia, who listened to the memorial into courage and faith; and the other into penitence and virtue. He had no places so holy but that poltution itself came and was purified—no meeting so secret but the world was welcomed to be there, and no office more honorable than the 'friend of publicans and sinners.' Now let the clergy and churches erate and very prayerful consideration of the subject, was substantially, 1st. That the Board was not constituted to oppose any particular form of sin. 2d. That many of the warmest friends and ablest supporters of the institution were pious, and celebrated being about six millions of men who ought to supporters also of the slave system and its (mock) have the right. The aristocracy prefer that bricks Christianity, and it would hurt their feelings. is not the precise language, but the amount of it

summed up.

Well, the 'poor ignorant heathen' (it is conjectured) went home and told their brethren (for they came very much for the purpose of learning what the Board intended to do against the particular rm of sin' in Asia) how man-stealing, polygamy, licentionsness, slave-heathenism, robbery, theft, and acomitant abominations of slavery, could but the opposition of 'the great Christian all the concomitant abomination Missionary Society 'in 'Christian America,' whence often sail the ships of the sea fitted out by the Board

Suppose they called a great Convention of their eligious teachers, and wise men, and men of wealth, who, after grave and deliberate counsel, resolved that they would try the expedient of the slaveholding monopoly over the Board, and see if they too could not buy off their missionaries. They were informed by their brethren who had been to America, that no sin in all the world was so enormous as slavery, and all the people know it to be so; but that, in refustion, yet they were now prepared to say, 'Give us our religion, with its humanity, rather than theirs, without any.' (These remarks were received with

was great, (obtained by making idols,) 'moved that the Convention assembled should raise the \$100,000 act the principle out—that you profess Christianity, immediately, and send to the Board, and constitute and sell men, boasting of your love of liberty at the as many 'Managers' as the money would secure— and then call another great meeting of the priests and wise men of all heathen countries, and make and wise men of all neather countries, and make out and send as much more as would be required to buy out the whole concern, and thus get the 'mana-poison of slavery amongst you, you have done much ging' of the affair 'into our hands.'

of human benevolence, and, if possible, to keep slaveholding religion from devastating their happy

Caylon, and other places, to return home, and aid in saving the United States from the dreadful curse of offended Heaven, for her awful sacrifice of three millions of human souls upon the bloody altar of the millions of human souls upon the bloody altar of the American Moloch!—and to report to the Board the softened in their dispositions. It teaches them and

And I beg leave to suggest to our anti-slavery friends, the propriety of waiting the issue of the present important movements in the 'heathen world,' and see if they will not supersede the necessity of paying so much money out of their pockets to send men abroad, while great inducements are before them to relieve their benevolert hearts by efforts to

1838, p. 57, instead of the former flattering accounts | equal liberty of speech is accorded to each member | man. The slave, and all the colored people of the | I cannot positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we had no positively affirm the truth of all the facts | domesticated amongst others, and we have a positive | domesticated amongst others, and we have a positive | domesticated amongst others, and we have a positive | domesticated amongst others, and we have a positive | domesticated amongst others, and we have a positive | domesticated amongst others, and we have a positive | domesticated | domesticated | domesticated | domesticated | dome bove narrated, although I cannot see any reason for supposing, if they are not already existing, they may not very soon be. And I wish all editors friendly to the interests of Missions to publish these

I do not say there are none led by the spirit to important statistics, in prospective.

Yours, fraternally, and for universal Right, J. N. T. TUCKER.

A convert from the heathen Christianity of slavery in the U. S. A.

[From our London Correspondent.]

The Struggle for Equal Rights in England. London, Sept. 19, 1842.

Things in reference to emancipation, (I use thi word in its largest sense,) are working together, as I trust and believe, for good ; but, certainly, Englishmen will be made, by their titled aristocracy, perfec through suffering. The exclusive privileges of the aristocracy have generated a narrowness of vision, and a selfishness that leads them to forget that God hath made of one blood all nations of the earth, and that of men have all one Father; and much as you American err in practice, and partake of the aristocratic spirit towards colored men, yet you have much to be thankiture, which last perpetuates, in its worst form, the original error of appropriating the land in fee to indiriduals, instead of granting it on long leases, reserving the rent and minerals to the State to supply the con mon expenditure. We (that is, Englishmen.) planted and left you the legacies of slavery and landlord

sm. The evils of the first have grown the fastest, and are felt amongst you the first. You have to on as many uncleared acres to fee! the other, as yet; but it is with nations, as with individuals-their sins and errors are sure to find them out; and this great error of giving a perpetuity in the land to individuals will trouble your part of the world, when we who now exist shall long have departed hence, and be able, I trust, to see more clearly why it is that evil exists, war-making and slaveholding compacts, called churches, were a curse to the city, and I wished they might all be disbanded, and I believed they As I have said, we are progressing in knowledge

and in starvation, and the last will make the first of conviction, when the belly compels them to apply their knowledge by seeking, not only as matter of speculation, ieto the causes of evil, but for a remedy Cobbett used to say, 'I defy you to revolutionize 'Is fellow with a full belly '-and there is great truth in this; for there is then a piggish tendency to grunt and

I use the word emancipation in its largest sense. use it now to import the relief of all men, in every clime, from oppressive laws of every kind.

I mentioned, in my last, the struggle going on here against white slavery - the slavery of the unrepresent ed many-the slavery of caste. It is even more u gent, just now, than the struggle with you against the slavery of skin. The free-born Englishmen, as the masses once delighted to call themselves, are starving bulwarks They used to sing, the roast beef of old England, and shout, ' England forever! them that don't like it let them leave it.' They were then full of violence They tried, or rather their aristocracy tried to tax you, and they shouted, 'Hurrah for Church and King! To do so, they must come and would have inflicted both upon you, as well as taxation without representation; but your fathers were insensible enough to reject the blessings offered, and we have since and are now realizing, in taxation and starvation, the just reward of seeking to enslave our then colonies.

The scourge, not of the whip but starvation, has aused an immense uprising of the hard-working operatives and miners in the manufacturing and midland counties of England; and the numbers who have at tempted this mode of remedying the grievances under which the poor creatures are admitted by all to suffer, are immense; yet so perfect is the system, under which they suffer, that this outbreak will only tend to show them the utter weakness of unorganized physical power, against organized and well disciplined means of human distinction in a standing army.

The aristocracy here make the laws: the people

have nothing to do with them but to obey them. The monopoly of the power to make laws is the master monopoly that secures to the possessors the means of controlling the liberties, and dealing with the lives and property of those over whom they ex tend. A standing army of 90,000 men is sufficient to keep

down easily a population of ten times our number.

names of Radicals and Chartists) struggled hard ten years ago to obtain what is called a Reform Bill. which has proved to be any thing but a remedy for (houses) chould be represented, rather than men. Hence they enacted that land and houses should give the franchise. The owners of that property, therefore, are the mere instruments to record the vote; for they do not vote because they are men, but because they possess the property.

Dr. Franklin's story of the man who was qualified

as to property by the possession of an ass, (the ass died, and the man lost his vote,) is an apt illustration.

Thus you see, in practice, life and liberty are made subordinate to property. Property, thus, in addition to its natural influence, obtains this all-controlling political power, and the people as a people become nation of slavish worshippers of Mammon. You, as a people, will not be behind us in these sins, if you once introduce hereditary titles, and manage to shut out the many from the franchise.

The classes who possess the vote with us are just the description of men who are capable of being unall the people know it to be so; out that, in recussing to oppose it, under the awfully responsible circumstances of the Board, they manifested a willingness to remain silent toward any specified iniquity under the heavens, if they could only get well paid and many of the voters are so desirous to avoid the for it! And although they went to America, in great confidence of the religion of the country, and respect for the movements of the Missionary Institu-

Much as there is yet to remedy in your social ardemonstrations of applause, and a grand song to rangements, you have yet, as a people, much to be One grave old man among them, whose wealth thankful for, in that the democratic principle is recogand sell men, boasting of your love of liberty at the same time; yet, considering how short a time it is since you emancipated yourselves and became a penas a people to emancipate yourselves from the sins of Another moved 'to send missionaries to America the colonists. If, however, the Europeans introduced Another moved to send missionaries to America the colorists. It, moved the chief the colorists the chief the Board, [as they call it,] to the first principles the Board, [as they call it,] to the first principles. New Testament, which being verbally recognized as a standard, has given you and your excellent coadjutors a fulcrum and leverage, by which you will be e Another moved to invite all the missionaries in abled to root up and root out the social abomination Now, I wish to inquire—I. Have the \$100,000 arrived? 2. Have the missionaries yet arrived? If so, how many, and are there enough to spare one for Western New-York? If so, Auburn is a needy ment of rational liberty, founded on justice to all, if the principles of the New Testament, and the examples it supplies, are taken as our guide, is not a question of doubt, but of time only.

Remember the years it cost Granville Sharpe an

Clarkson to put down black slavery with us. Bear in mind that we were not bred in the atmosphere of sla very-that it was at a distance from us, and we were less obstinate in the wrong, simply because it was no

miliarized to it from infancy; and you will, be mind these things, have cause for rejoicing in gress made, and hopes raised of final sue

Let not the short-comings and wrong-doings so called christian churches and christian dishearten you; for the longer you live, I clearly will you know, how utterly ine same men are in acting out their principles w instances in which they are called upon to act little in the aspect, though none in the prin Thus here some of the most steady friend olition of the slavery of the black, are equa in refusing political equality to the white labe they use against the white serf the same are which they themselves repudiate when emancipating the colored man. He (the w ind in my ou er) is unfit, they say, to enjoy his rights; for that a state of slavery cannot qualify men for Christianity,

I observe that Congress has passed the Tar What absordity! Because we are not allow change our products for food, you copy our full prohibit yourselves from buying what you ma Why, you need not have exchanged, unless pleased; but it is clearly unwise to throw an

Because our aristocratic government as enough to prevent our selling to you, your a ment is toolish enough to say, Then or shall not buy what they could buy, and do w be paid for in articles they want less.' Our f great, but we are ruled by a class interest. Ye plain of our folly, and then copy it. If our government had the power of com

you to buy, whether you liked it or not, th night be justified in this piece of fiscal folly is a crooked way of teaching us wisdom. Paor h ard says, 'Experience keeps a dear school, but will learn in no other.' I am afraid that of have such a strong interest, or think they have hering to their folly, that our people will yet ha suffer much more, ere they can make the arist, sufficiently uneasy to induce them to do justice. never get any liberal concesssion from the go ment in England until their fears are excited by suffering, and consequent desperation which they growing round them.

We are, however, growing as a people wise, we shall ultimately become systematic in our re to pay taxes, until we have a share in making

Hitherto the people have thought that brute could help them, and they have resorted to out and the destruction of property; but the recer of the many, induced by anxiety, suffering and starvation, have shown how much they have proved. Hardly any property has been injured, the sacrifice of life has been not by them, but military and the amphibious military called the lice. Yours, truly,

EDWARD SEARCH W. L. GARRISON.

Letter from James Haughton, of Dublin 34, ECCLES-STREET, DUBLIS, Sept. 15, 18 My VERY DEAR FRIEND GARRISON:

The recollection of our short acquain fills my mind with pleasure, and makes me feel that I went to the World's Convention (111) been productive of a world of pleasure that in spite of its narrow-heartedness, I can loo on it with pleasure. The bigots in London are. If bigots still : they invite 'gentlemen' to their gathering. That term may be cause of dispute cret Committee. Some persons in my country define a gentleman to be, a sort of nondescripts yelept dandy-a species of brainless bipeds, total entirely unconscious that he had any other b on earth beyond his own selfish gratifications. pity the Committee did not give their definition the term, so that we might all know whether it the tailor, or the conscious feeling of being as which created our claim of admission into the p assembly. I have had some thoughts of sea despatch to Broad-street on this head. Is it that any men from your side, worth going to will be there? English aristocratic anti-slaver and no doubt it will, do much good; but it is n actly the pleasantest thing in the world to come close contact with. It is not downright freed all. External chains of iron it will hammer at right good will, but that is its limit.

I cannot do much for the good of my fellor but I feel an honest desire to be useful, and I h and believe that our little band here in Dublin sowing some seeds which will vet produce some fruits. We hold our usual meetings on Temp Peace, Anti-Slavery, and British India, regu Wednesday evening, and we generally have room well filled; the audiences composed almost tirely of the working-classes, and their wive daughters. Our wealthy men and women are, in eral, shamefully indifferent to all questions reto the well-being of their fellow-men. This spe often depresses my spirits, but a sense of duty me onwards. Reading of your doings in Amo stimulates me to increased exertion, and a che smile, now and then, from some poor man or w as I pass along, makes me believe that even my ble efforts are doing a little good. I get the Libs tor, the Standard, and the Journal of the Ame Temperance Union, and I have great pleas reading them all. I would gladly take the Hers Freedom, too, but that my little head is unable b tain even what I put into it. I am a bit of a ph ogist, but without any knowledge of that seie ould know that the pitcher is quickly filled. Richard Allen, R. D. Webb, and J. H. Web

all alive, and still your zealous co-workers

friends, Mr. and Mrs. Buckingham, have only a few days after a visit of a fortnight. He del an interesting course of lectures on you is an intelligent, and enlightened, and, I belie thoroughly honest man. His opinions on An and her institutions (slavery excepted) are fare in a high degree, and must be flattering to any countrymen who may attend his lectures question of slavery, I believe him to be sout heart; but I doubt that his censures are of such ture as to touch the hearts of slave owners. He of the wickedness of the system in plain and biguous language, but he has great tendered evil-doers'; We had many discussions on this ? without being able to convince one another. him my mind plainly. I believe few minds main wholly uncontaminated, after an inte the smooth and courteous manners of your Son soul-drivers; and I am more and mo that, while it is our duty to entertain chri ings towards these guilty men, it is no less ou to avoid all friendly intercourse with them, unt wash their hands of their iniquity. Mr. and Buckingham both told me that they never ask slave, in apparently the happiest circums or she would not prefer freedom to slavery, reply was not at once in the affirmative. The is, that the kind-hearted slave owner and the me drinker are each the supporters of the wicked vile systems. Slavery and drunkenness, both, would soon fall lo the ground. I suppose the Non-Resistant has been

for want of funds. Whenever H. C. Wright this country, he shall receive a hearty welco hands. I am half inclined to think the pri non-resistance should be our guide, and I don't I could ever go to law, even to gain my right, were unjustly withheld from me, without doing violence to my convictions. I hope I may tried in this way. War is clearly wrong, and could get rid of the war spirit, other evils arising the state of the could get rid of the war spirit, other evils arising the military of the state of t of it would, I hope, be banished, or greatly mi

I forgot, in its proper place, to say, that I tok friend Buckinghum and his good wife, in rep their statement, that by gentle entreaty, and are

Free FRIEND GARR I thank you pumphlet, and ess of despo favor of free the unprincip nsurable ter med citizens c doubt that in of men, too ex ing the wrong swors I was to it myself. In

war Charybd merits of the enting to the Constitution, t pestion of era dent expectati men, that it we that one prom . because in, with cople, but pl

out of the is fact shoul otheless, to be definction into dinore severe ther writings Poken, I beli Oct. 3, 1842

The honora riace Albert, Academicus of Accounts free, on the 201 aost importan w, in the did at about 60 ifes are said to The Leipsic The Le

A scientific 22d inst.; ape, had anno Congress.

Mr. Harvey rand & Co. of et his death ten thrown, f The French they had convinced some slave-owners of

mest and fully of their conduct, that I did

ers to his 'Dear friend Henry Clay,' (of

mised to let me know, if any such should

ish his grasp on his victim. They

to either their arguments in private, or J. J.

tey highly approve,) would make a single

hedged not having heard of such an instance

then ask myself how the wicked system is to be

you in your land, and I am always at a loss

talictory answer. A bloody revolution seems

to avert so great a calamity from your peo

palism is screading so rapidly in your land.

ov own, I have great hopes it is but the bar-

is brighter day; that Truth, and Love, and

ndy, will yet overshadow the earth, and ban-

greater part of the misery which affects our

happy to tell you that Father Mathew goes on

pres, and to conquest. Our people are all with at gest and increasing are their happiness and

but the merchants and traders, the gentry

restones of the land, are too proud and too

by hold on the simple mode he offers them

of their own and their country's regenera-

is this the case? How does it happen that

friend Regard tells me that some change

of his religious views. I do not know

I you profess to be, but I think your

bristian I am myself'a Unitarian Christ-

one of the greatest, perhaps the

I didn't bigoted sectorisms n of all kinds. I

the existence of which in our minds is es-

we would have any title to the honored

e now written you a long letter, and not a

er shout the shameful reception given to the

nety; and if ever any of them shall return

A and dare to give utterance to any senti-

estenuation, in any degree, of the sinful sys-

svery, they will be treated with the contemp

they so richly merit. It is, no doubt, true that

sof our people act from impulse, rather than

an deep feeling of principle on the subject; yet

on the side of liberty. O'Connell made a

ake in his comments on my letter to my

or Repealers,' but I do not believe that he, for

at, imagined he was giving up any of his long-

of feelings of hatred against slavery. It seems

that he was merely mistaken in judgment. I

seen his error in that matter. He did

to make amends for it, in the munly senti-

uttered in reply to the Rev. Mr. McGara-

Mabile, an account of which I sent you. I

fixed. Indeed, I should hope your men-

there their eyes opened by this time, and

grate not such idiots as to continue to send

sympathy from us favorable to a continuance

most detestable doings; if they do, they will

sen. As sympathisers with us in our love of

are, some over-national Irishmen may feel

to accept their pecuniary assistance; but, as

men and woman in my country.

receity. It is hardly likely we shall ever

gan in this world. I hope we shall know each

beaven. Like my valued friend Garrison,

no love for the sea, but I sometimes think if

were declared in your land, that I would like

ver to you, and add my voice to the loud shout

universal jubilee; but I could not now

a America. I dare not think aloud there.

With all our degradation, we have no

to me again, and soon. Think of me often.

all consciousness that similar holy aspirations

ank you for your notice of my Rhode-Island

et, and for your opinion that it ' will do some-

to vindicate human rights, and arrest the pro-

til speak with extraordinary coolness and

zens of the State from using the elective fran-

may have erred in that respect, for I have no at in attending to the wrongs of one portion

to exclusively, we are in danger of overlook-

grongs of others. That was indeed one of the

of la shunning Scylla, I may have steered too

aryldis. But in order to weigh fairly the de-

the Suffrage party, friend Garrison, you

have omitted to mention, that while con-

to the insertion of the word ' white,' in their

on, they inserted a clause, providing that the

eaple, and that this was done with the confi-

ctation, on the part of the leading Suffrage

it would be done. It should be known, too,

rominent reason why very many of the

nen rejected the LANDHOLDERS' Constitution

cause it contained that same obnoxious word

without providing for its alteration by the

s, to believe the moral wrong of inserting that

on into the instrument at all, was deserving of

severe rebuke than the pamphlet contains, and

s inadvertancy was a fault, on my part. In

writings on the subject, in the papers, I have

ry degree of LL. D. was conferred or

nof Edinburgh University.

s from Silesia mention the destruction by

the rom Silesia mention the destruction by the 25th August, of 114 houses, and 25 of the mant establishments in the town of Ciechable district of Prasnyez. The loss is estimated 600,000 francs, and upwards of 300 familiary to be totally ruined.

pac Gazette has a letter from Libentz of t, which says: An awful conflagration, ke out yesterday at noon, is raviging the sist on the frontiers of Saxony and Bohemia.

the 4th. A thousand

eavoring to slop its progress.

WM. GOODELL.

n, I believe, in stronger terms.

kt. 3, 1842.

In liaste, yours, &c.

FOREIGN ITEMS.

placing all amendments of the Constitu-

beir power. In justice to all the parties, should be borne in mind. I am willing, nev-

rasing it should be immediately submitted

trying to correct, but I may have run into

etenderness' of the 'prohibition of the col-

JAMES HAUGHTON.

oning stain like that upon us in Ireland.

e my bosom and yours.

I am your affectionate friend,

Free Suffrage in Rhode-Island.

waver here, in the hope of receiving in re-

butions from slave-owners were indig-

of test assured, that the popular sentimen

vidue do not go hand in hand with

mod likely mode; and then I pray to the

going to me ammer at v Temperal nen are, in ge

the America at pleasure the Herald of unable to con it of a phres hat science. filled.

derness for the s on this poin ninds could rentercourse w your Southers ore convince christian feel less our dulf Mr. and Mrs. never asked a

matances, if he very, that the re. The truth d the moderate e wicked and nness, without

Wright visits welcome at out the principle d I don't think my right, if it I may not be vils arising of

allowed to exour folly, and d, unless you from away the your govern Our folly !

al folly. This Poor Rich. that our fools ey have, in adill yet have to lo justice. We m the governexcited by the which they see in our refusal

ering and semithey have inn injured, and em, but by the SEARCH. of Dublin.

ept. 15, 1842. mintance often es me feel glad n (!!!) It fin I can look back don are, I find, to their next dispute in see country would eds, totally and other business entions. It is a r definition of

hether it was f being a man to the propose of sending d. Is it likely i-slavery may to come into ht freedom fellow-men

l, and I hope in Dublin are luce some good , regularly of dly have our sed almost en eir wives and estions relati This apathy of duty impels as in America and a cheering man or wom: even my hum-et the Libers-

H. Webb are workers. My ve only left at He delivered er country. He l, I believe,) are favorable to any of your

tures. On the of such a na-ters. He speaks lain and anary

tific Congress is to meet at Strassburg on ist.; [750 savans, from different parts of Eu-aanganced their intention of attending the arvey, of the respectable firm of Harvey, Consilk and shawl merchants of Glasgow, Seath recently by having fallen, or having the a, from his horse. that I told my much government had at last resolved to milion of francs demanded by the Greek e, in reply t

HELIBERATOR BOSTON:

TP A REPEAL OF THE UNION BETWEEN NORTHERN LIBERTY AND SOUTHERN SLAVERY IS ESSENTIAL TO THE ABOLITION OF THE ONE, AND THE PRESERVA-TION OF THE OTHER. FT

FRIDAY MORNING, OCTOBER 14, 1842.

Mexico and Texas.

the New-York Journal of Commerce adds - Still she crisis comes, we trust she will be found equal to it.' spirit and inhumanity of heart.

for the worst of purposes. lowed to be a resident.

else in the universe They confidently look either to hibited from occupying it, on peril of his safety. shall be a component part.

Texas, being a virgin and fertile soil, is susceptible slavery is made legal, and emancipation unlawful, sonal outrage to which we have alluded was com within its jurisdiction, the independence of Texas is only another name for the prolongation of a bloody

If Mexico shall succeed in subduing Texas, justice will be established, liberty restored, slavery abolished. The death-blow will be given to slavery on this doomed to a speedy death. A mighty blow will also

probability its boundaries will be vastly extended by fresh conquests, and the fate of Mexico sealed.

It is in view of facts like these, and under these circumstances, that the Journal of Commerce trusts that when the crisis comes. Texas will be found equal to it! In other words, it desires success to Texas in opposition to Mexico-that wrong may prevail over right-that slavery may flourish and be perpetuated !

There can be no difficulty in arriving at a just estimate of the moral character of the editors of that paper, by this expression of their feelings. It is evident hat they are utterly unprincipled; that they are ready to sanction wholesale villany, and to wage war against the spirit of universal emancipation; that they neither fear God, nor regard man.

Probably, if the facts were known, it would appear that those men are directly interested in slave property, either in the slave States or in Texas.

They profess to be men of piety, of the most ortho dox stamp ! At times, they are greatly concerned for the interests of religion! The violation of the first day of the week is a continual source of grief to them !

Had they lived in the days of Jesus, they would have been shocked at his irreligious character, and enger for his crucifixion. In their present state of mind, their damnation is sure. Their hypocrisy wears a loathsome aspect, and their true character is clearly revealed in that light which makes all things manifest.

she be successful in her present struggle!

The Craft Alarmed.

lars of Priesteraft is the superstitious notion enjoined fulfilling of the law." on the people, that the first day of the week is to be regarded as peculiarly holy in itself-as the Sabbath.

through a fiery ordeal. It is announced in the Puritan, Recorder, and oth- any countenance to the anti-slavery movement. Fortunately, the age is too enlightened to allow these of the contempt and abhorrence of all true friends of religious formalists to exercise the same murderous human rights. power; but their disposition to persecute and kill is

on the frontiers of Saxony and Bohemia, et on the Bohemia side, and in a few ided sea of flame. More than two hunforest are already destroyed; in Bohesiamense. All human aid seems to be in tad, which now blows towards Bohehe flames down the mountain; the desand villages in the forests, are in the fer. Another account says that the forests. ot in the least changed, but only kept in check. views on this subject do not accord with our own, in another column, chooses to write over a fictitious that Dr. Edwards addressed a crowded assubly in signature. He is a true reformer, of uncommon abili-Park-street church, in this city, on Sunday evening ty, and his correspondence cannot fail to give addilast, in defence of the subhatical observance of the tional interest to our paper. His favors cannot be too first day of the week. We asked our friend what thickly multiplied and showered upon us; but his scriptural evidence Dr. E. adduced to prove the obliga- sight being injured by opthalmin, we cannot reasonation of men to keep that day holy. 'O, none what-ever,' was the reply; 'he assumed that point.' Of person is England so much indebted for her admiracourse! To beg the question is a far more easy task ble penny-post system, (which cannot be too speedily than to argue it. But honest inquirers will not any mitated in this country,) as to him. longer be imposed on by priestly assumption. They will demand a 'Thus saith the Lord,' or something

clearly equivalent to it, and not be satisfied with a Thus saith the rabbi.' As yet, the people dare not think or investigate religious matters for themselves. Religion is a commodity which they have long been in the habit of buying of a certain class of priestly traffickers, at so much per annum. But the human mind is beginning to assert its freedom and independence, and no marvel that consternation is pervading the ranks of tyranny. Light is spreading-truth is grappling successfully with error-this is the age of free inquiry and free discussion.

Our friend said that, as he was going into the meet-

Alluding to the threatened invasion of Texas, by well-dressed and apparently serious-minded colored ing at Park-street, he was accosted by a remarkably the Mexican forces, and to her want of means to carry female, with the question, 'Can you tell me, Sir, on a vigorous contest,—her army being disbanded, her whether there are any seats in this bouse for colored ships of war lying idle at New-Orleans for want of persons? Being a stranger in the city, he could only funds, and she being destitute of money and credit,— reply that he did not know; but that question, he said, has brave hearts and strong hands; and when the How startling an interrogation to be put by one hurung in his ears during the whole of Dr. E's sermon. risis comes, we trust she will be found equal to it.'

It is thus that, in a single sentence, may be comprethe steps of a professedly christian temple, in the year hended and expressed all conceivable profligacy of 1842! What a commentary on the religion of the ricit and inhumanity of heart.

Texas is a territory which has been wrested from the spectacle! Crowds were assembling to listen to Mexico by a swarm of unprincipled adventurers from a popular 'divine,' in relation to a subject with which the United States, in the most iniquitous manner, and they believed their eternal salvation to be closely connected. They entered the 'bouse of worship' withre the worst of purposes.

Texas, when by treachery and force it was dissevent any fear of molestation, or suspicion of improprie ered from the Mexican empire, was a free soil, on ty of conduct On the steps of that house stood a long which no slave could breathe. By its republican Con- woman, interested in the theme about to be presented, stitution, slavery is not only re-established where it anxious for the welfare of her soul, (for she had a was abolished by the spirit of Mexican liberty, but soul, and wishing to obtain an entrance. She hesimade perpetual. No slave can be manumitted to re- tated-faltered-drew back, as though apprehensive main within its limits. No free colored person is alweed to be a resident.

Texas is the rendezvous of absconding villany, desclosed a sent in the meeting! Why, of all that throng perate adventure, and lawless ruffianism—the ark of of worshippers, did she alone falter, or entertain a safety to swindlers, gamblers, robbers, and rogues of doubt as to her own liberty on the occasion, or put every size and degree. Its distinguishing characteristhat strange question? She had 'a skin not colored tic is unmittigated depravity. Nothing homogeneous is found among its population, except a disposition ed to a despised and afflicted race! And what of to extend and perpetuate the most frightful form of that? Was not that a christian temple, and were they servitude the world has ever known, and to add crime not a christian people who were crowding through its Texas is regarded by southern men-stealers and slave-traders as the sheet-anchor of their hopes; and that house a worthy colored citizen, who had become its independence as essential to the existence of that the owner of a pew in the 'broad sisle,' had been eject-God-defying system, which they prize above all things ed 'by force and arms,' on 'the Lord's day,' and proits annexation to this country, or to the formation of made inquiry for no such pew, and expected no such a great southern slaveholding confederacy, of which privilege. She probably stood in doubt, whether even the 'negro pew' was left, in which she might be permitted to listen indistinctly and obscurely to the exof profitable slave culture for a long period; and as ercises. How that is, we cannot say. Since the per ted. Park-street meeting-house has been beautifully improved and adorned; and we are left, in our ignoance, to infer, that this alteration has not been change for the better, in regard to colored-attendants on 'worship' under its roof. In this connexion we would say to our colored friends, that they ought to continent. The southern slave-system will be cut off shun every such synagogue as they would a pest in its resources, baffled in its hopes and purposes, and house; it is full of moral contagion; they cannot enter it without degradation; they who profess to worbe given to the foreign slave trade.

If Texas shall succeed in defeating the Mexican kingdom. Why go to such places to 'get religion?' ship within its walls are the enemies of Christ and his forces, and in sustaining its independence, then in all Why recognize as religious worshippers, those who will throttle them on 'holy time' and in the midst of 'holy exercises, if they presume to act as though they were made of the same blood, and by the same Creator, as

> Dr. Edwards found no difficulty in getting access to the Park-street pulpit, to enforce the duty of a sabbatical observance. But let Humanity try to ascend that pulpit, covered with wounds and bound with chains, to plead for succor, and she will be dragged out by violent hands. The cause of three millions of despairing slaves, shut out from the gospel, and living without God and without hope in the world, cannot be pleaded in that house. Nor can any unpopular though righteous reform,-however beneficent in its object. or holy in its claims, -be granted a hearing within its hallowed walls. Nor can any man, be he clergyman or layman, obtain the loan of that pulpit, in order to give his views of the scriptural doctrine of the Sahbath, unless they coincide with those which were expressed by Dr. Edwards, and are popularly received

mong the people.

We most earnestly desire to see the first day of the week redeemed from the monopoly of priesteraft-to vitness, on that day, THE PEOPLE assembling togeth er to promote their own temporal and eternal interests, by looking into the causes of their own impoverishment, by devising ways and means for removing those heavy burdens which are fastened on their oulders, by making that day emphatically their It is impossible for any honest man to wish success own. We do not desire them to keep it any less, but far free Suffrage, I have almost lost sight of to Texas. All who sympathize with that pseudo remore holy than it now is kept—nor to misspend a sinpublic hate liberty, and would dethrone God. Mex-gle hour of their existence—but, whether they eat or ico is clearly in the right, in regard to this conflict. Mexico espouses the cause of emancipation. Mexico glory of God, and, consequently, to their own advanhas abolished slavery in her own dominions, and proclaims liberty to all who are enslaved in Texas. May truth, that the holiness of Christ, their Redeemer, to which they are called, does not consist at all in external observances, or temple worship, or a mere cessation from toil, but in that love which works no ill to In the christian dispensation, one of the main pil- any one, is disinterested and universal, and is the

JAMES HAUGHTON. The private favor of this be-Hence, there is no topic on which the priesthood loved friend we have taken the liberty to make pubpreach more frequently, or expatiate more aufully, lie, because it is highly creditable to him as a man than this. They have monopolized the day to sub- and a philanthropist, and will be read with pleasure serve their own selfish and tyrannical purposes; and and interest by our subscribers. James Haughton is of all existing monopolies, it is among the most fright- one to whom he fine panegyric of Shakspeare most ful. It invests them with immense power, by which apply applies :- He gives the world assurance of a they are enabled to subjugate the people, and to per- man.' As an enterprising and high-minded merchant, petuate their own craft. They cling to it with the te- no one is more respected in Dublin than himself; and nacity of the tiger to his prey, of the slaveholder to his benevolence is as large as his modesty is rare. His his slave system, of the warrior to his trade of blood- honest desire to be useful 'enables him to do much and for a kindred reason. It is essential to the pre- for the good of his fellow-men, though he unaffectas powerless as other men, and must give up their Mr. J. S. Buckingham, we cannot believe that he is spiritual sorcery as a profession. Their exclusive 'a thoroughly honest man'; for, during his sejourn right to the day as religious teachers, and the doctrine in this country, he acted on the question of slavery of the holiness of the day, are becoming subjects of like a moral coward, and never dared to open his lips, free investigation. This fact is alarming to them. It like a man, by way of rebuke or entreaty. Nor do would not be, if they were not conscious of their we believe that, on that question, he is sound at heart; sandy foundation; for truth and right challenge inves- but we have no doubt, from the truckling policy tigation, and pure gold can suffer no injury in going which he pursued here, that if he were to become a resident in this country, he would refrain from giving er religious (?) papers, that ' the Rev. Dr. Edwards, have lost all our respect for him as a reformer. His late President of the Andover Theological Seminary, plain talk about the wickedness of the system of slahas entered upon an agency for promoting the univer- very is all idle breath, in connection with his sentisal observance of the first day of the week as the mental trash about gentle entreaty, and argument in Christian Subbath.' The selection of a distinguished private, with those who turn human beings into brute rabbi, for this purpose, is perfectly in character. It beasts. Mr. Haughton, in alluding to the recreant was the chief priests in the days of the Saviour, who behaviour of the great body of his countrymen in were shocked at his desecration of holy time, and who America on the subject of slavery, exhibits an unsowere positive that he could not be of God, as he did phisticated Irish spirit, justly indignant at such base not keep the Subbath-day. It is the same class, in apostacy; but, in their deep poverty and ignorance, these times, with their retinue of dupes, who are they are quite as much to be pitied as blamed, and are moving in this matter to crucify those who deem it led astray by those unprincipled priests and political lawful to do well, (as Jesus taught and practised,) demagagues to whom, unfortunately, they look for even on what is regarded as a peculiarly sacred day. counsel and guidance, and who are justly deserving

THE STRUGGLE IN ENGLAND. Our London con We are informed by an esteemed friend, whose respondent, whose interesting letter we have placed

Delinquent subscribers, we went our dues !!

Our Cause in the Granite State.

We attended the annual meeting of the Strafford County A S. Society, at Great Falls village, on the 21st ult. and were greatly refreshed in spirit by coming in contact with as choice a collection of ant slavery 'fanaties' and 'madmen' as the land can furnish. The meeting continued, by adjournment, from Wednesday morning until Sun-lay evening,though we were reluctantly compelled to leave for Boston on Friday afternoon. Among those who participated in the discussions (which were exceedingly animated) were N. P. Rogers, S. S. Foster, P. Pills-bury, J. B. Chandler, C. L. Remond, E. Mack, J. N. Buffum, P. Libbey, J. M'Crillis, and Elder Moulton The general character of the proceedings may be inferred from the spirit of the resolutions that were prosented for discussion, which we insert below from the official account, but on none of which, we believe was the sense of the meeting taken by vote.

Wm. Lloyd Garrison offered the following resolu tions; which, after having been read, were accepted by the meeting for discussion

1. Resolved, That abolitionism is an essential par

scribe the anti-slavery enterprise as unworthy of con-sideration or aid on the first day of the week, on ac-

which were accepted by the meeting for discussion.

1. Resolved, That in the language of James G. 1. Resolved, That in the language of James G. Birney, the 'American Church is the bulwark of American slavery,' and is therefore the main point of attack, by all who would overthrow the system.

2. Resolved, That in the language of James G. There is no class or condition of men or women to whom the call for help in such a cause does not come with commanding energy: and we call on all for aid, popularly entertained in regard to a human priesthood, in the name of that truth, which has received our best popularly entertained in regard to a human priesthood, sabbath, temple worship, and other sectarian arrange-ments, that the church and elergy maintain the influ-ence and power, by which they perpetuate slavery; and that it is therefore absolutely essential to the re-moval of slavery, that these subjects be fully met, the hypocrisy or no less unpardonable ignorance of or-dained religious teachers exposed, and the people de-livered from a bondage and darkness, that unfit them to labor efficiently in the cause of God and humanity

Brother Rogers offered the following resolutions, thich were accepted for discussion.

1. Resolved, That the clergy of our times are the 1. Resolved, That the clergy of our times are the successors of the Jewish priesthood, and not of the apostles or the ministry of Christ; and that the sectarian churches of the day are a continuation, not of the churches established by the Saviour and his immediate followers, but of the Jewish church, which crucified him, and persecuted and murdered them; developed and modified afterwards in the church of Rome, the Mother of Harlots, whose wanton, rival, and quarrelsome daughters these sects all are; and whom we are therefore not surprised to find the bitter enemies of the anti-slavery movement, and of every

our bodies and spirits a living sacrince to God, which is our reasonable service; whose church is not a multitude of sectarian corporations, rivalling each other with more than the malignity of political parties, but the whole multitude of believers, brought into the church by regeneration, and kept together by the bonds of peace and liberty; and whose ministry is the whole church, according to its several gifts, and the whole church, according to its several gifts, and the cause who are skilled in cabinet and chair work.

4. Resolved. That the closing of all the houses of worship in this village, except the Universalists, against the meeting of the Strafford County Anti-Slavery Society, is proof of the pro-slavery character and spirit of those who control them, and of the truth of the charges of the abolitionists against them; while it is honorable to the humanity of the Universalists, who, though they are reckoned as the 'publicans and sinners' by the other seets, must be regarded as much nearer than they to the kingdom of God.

5. Resolved. That we regard the nomination of Henry Clay, a notorious slaveholder and pre-eminent enemy of abolition, to the presidency of the United States, as an alarming token of the desperate pro-slavery character of the people, and of their inveterate contempt of the anti-slavery enterprise.

empt of the anti-slavery enterprise.

Brother Pillsbury offered the following resolution the editor, respecting brothers Allen and Brown, which was accepted by the meeting.

Resolved, That the case of our anti-slavery friends Allen and Brown, who are now in prison in Grafton County for opening their mouths for the dumb in a professed christian assembly, furnishes an additional and convincing proof of the inhuman and fiendish character of the prevailing religion of this country, and calls loudly on every friend of humanity to renounce it, and to labor untirngly for its overthrow by the principles of genuine Christianity.

S. Foster offered the following resolutions, which were accepted for discussion:

1. Resolved, That the nomination, by the whigh party, of Henry Clay to the office of President of the United States, is a foul blot on the character of our country, which ought to call down upon that party the largest and former true friend of humanity to money enough to buy a new coat, as the linen rounding friends. Resolved, That the case of our anti-slavery

forego no opportunity to express our deep indignation and abhorrence of their diabolical conduct.

on his audiences. He is no noisy declaimer, no Island. flighty enthusiast, no eccentric pleader, but speaks the words of truth and soberness in plainness and sim-plicity, and in demonstration of the spirit, and with power.' There are thousands of people in New-Eng land who are anxious to see and hear him, and we trust they will all in due time be gratified. The uncompromising friends of our cause will be prompt to welcome him to their firesides and to their hearts. Let them remember, if they desire him to continue in the field, that they must do something for the treasury of the State Society, and that, too, speedily. Whatever money may be placed in his hands, for this purpose, were tost — Com. Adv. will be duly acknowledged in the Treasurer's re-

THE NON-RESISTANCE ANSIVERSARY WILL be held on Tuesday next, in the Chardon-street Chapel, commencing at 10 o'clock, A. M. We hope to see a larger attendance than has yet been witnessed on any similar occasion. Biessed are the peace-makers.'-Rally, ye friends of bleeding humanity !

NINTH MASSACHUSETTS ANTI-SLAVERY FAIR. ADDRESS.

The undersigned, deeply interested in the anti-sl very cause, and feeling it to be one which will have the warmest support of every good man and woman, have decided to do what they can to condense and make available the good wishes of the community, by holding their Ninth Annual Fair during Christm week, 1842. It is a laborious and costly undertaking to awaken a nation to the knowledge of its perilous condition by reason of slavery. To do it without stirring up the slaves to bloodshed, without exciting a party rage under the name of Philanthropy, and withut yielding to opposition ;-to do it by the enunciation of sublime truth, and by spreading abroad the knowledge of assured facts; this is the work before us, to which the funds raised by means of the Fair will be devoted. Not a dollar of them will be expended in the labor of making an abolition party of an abolition sect, but in the promulgation among all men of the great forgotten principles of Freedom,

1. Resolved, That abolitionism is an essential part of Christianity and republicanism; and that whoever claims to be a christian or a republican, and yet is not an abolitionist, is either guilty of arrant hypocrisy or involved in heathenish darkness.

2. Resolved, That it is a dreadful libel on the church of Jesus Christ, to affirm that a slaveholder, or an apologist of slavery, can be a member of it.

3. Resolved, That it is as impossible for a christian to be a slaveholder, or an apologist of slavery, as it is for him to be a worshipper of Juggernaut.

4. Resolved, That nothing is foreign from the antislavery cause which is hostile to the rights of man; that it is the right and the duty of abolitionists to examine every existing religious or political institution, in the light of antislavery grinciples, and to oppose or support it, according to its true character; and that whatever class or combination of men can be shaken by the throes of fettered humanity, is destined to an eternal overthrow, and should be unsparingly assailed by every friend of God and man.

5. Resolved, That the attempt of priesteraft to proscribe the anti-slavery enterprise as unworthy of consideration or gid on the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week, on according to the first day of the week on according to the first day of the week men free, and therefore it cannot be beneath the atsideration or and on the first day of the week, on account of the alleged holiness of that day, is as old as
the Jewish persecution of the Son of God for healing
the sick on the Sabbath day, and identical in spirit
with it; and deserves the righteous indignation and
contempt of every lover of liberty.

6. Resolves, That the first day of the week belongs
to the schole speak as and not to a special order of men.

however small in themselves, are not, on that account, however small in themselves, are not, on that accoun to the achole people, and not to a special order of men; and that the people should come to its rescue from this frightful monopoly of priesteraft, in order that they may devote it to the promotion of their temporal and fear drives back and self-interest hinders, we present a ternal welfare.

7. Resolved, That nothing is incompatible with the sacredness of the first day of the week, which gives liberty to the enslaved, and promotes peace on earth and good will to men, or is hostile to the kingdom of Satan.

The which has power even to make them forget them selves, and to give them courage and nobleness. To those who are spiritless and lifeless for want of some deeply interesting occupation, who are consumed by Satan. ennui, and old in heart before their time,-to all who Brother Pillsbury offered the following resolutions, are enjoying prosperity, and to all who are suffering affliction, we present this cause as a blessing, a claim and a consolation.

years as its right.

Maria W. Chapman, Anne W. Weston, Henrietta Sargent, Olivia Bo Caroline F. Williams, Catherine Sargent, M. A. W. Johnson, Helen E. Garrison, E'iza Lee Follen, Thankful Southwick, Lavinia Hilton. Anna R Philbrick, Caroline Weston, Maria White,

Ludia Maria Child. Emily A. Winslow, Mary G. Chapman, Susan Cabot, Marianne Cabot, Abby Southwick, Mary Young, Mary Willey, Louisa Loring, Ann T. Greene Phillips, Hannah Tufts, Mary F. Rogers, Marian A. Fuller,

Pledging ourselves to spare no pains to secure he best place of exhibition and sale the city affords -to omit no exertion to make the occasion one of en whom we are therefore not surprised to find the black of the anti-slavery movement, and of every joyment as well as endeavor,—to enlarge our hospitality to meet the large demands which we hope will be made upon it at the time of the Fair,—to execute 2. Resolved, That the anti stavery movement is the revival? of the true religion introduced by Christ upon the earth, a religion whose worship is a Christian life, and not the empty ceremonials of the temple; its offerings, not bulls, or goats, or long prayers, but our bodies and spirits a living sacrifice to God, which our bodies and spirits a living sacrifice to God, which

jects for drawing-rooms supplied to those friends of whole church, according to its several gifts, and to man-appointed, consecrated, hireling clergy, set the cause who are skilled in cabinet and chair work. The newest patterns of all kinds of fancy works and ringe,' and who by their position are the natural articles of ladies' and children's dress, will be furnish heritage,' and who by their position are the natural enemies of truth and liberty.

3. Resolved, That the late act of the Legislature of ed to those who wish, and their aid is in turn solicit. 3. Resolved. That the late act of the Legislature of cd to show wish, and their and a first sometime. New-Hampshire for the protection of the church and clergy, is a violation of the right of speech and of worship,—which belongs equally to every individual, and the maintenance of which, is essentially important to the advancement of the anti-slavery cause.

4. Resolved. That the closing of all the honses of the late of the control of the

style than the preceding ones) should be addressed to M. W. CHAPMAN, 39 Summer-street

TWESTY-SIX SLAVES IN ONE WERE Sam Well

country, which ought to call down upon that party the burning indignation of every true friend of human liberty

2. Resolved, That we regard all who sustain or countenance that nomination, as accomplices and participants in the most alrections crimes, and that we will

forego no opportunity to express our deep indignation and abhorrence of their diabolical conduct.

3. Resolved, That this Convention cordially approves of the tee-total anti-slavery pledge, and earnestly recommends to the abolitionists in the several towns in this county to take immediate measures to circulate it among all the people.

Sudden fall of Stock.—On Tuesday last, says the Concord (N. H.) Statesman, as a drove of fifty head of cattle were crossing the toll bridge at Hooksett, it broke down, and the whole herd fell among the rocks in the bed of the river. Ten were killed and wounded, and the rest were able to be driven hence to the place of execution.

JAMES BOYLE. Wherever this beloved coadjutor moves in the Commonwealth, as the agent of the Massachusetts A. S. Society, we hear that he wields a Damascus blade, and makes a very deep impression office they are indicted by the authorities of Rhode-Island Affairs.—The Quincy (Mass.) Patriot states that the services of Mr. John Quincy Adams have been secured to defend Messrs. Pierce and Anthony against the charge of high treason, of which

Halsey Coon, as we learn from the Hartford Cour-ant, who caused the death of his wife in East Haddam, Conn. in April last, by throwing burning coals upon her as she lay drunk on the floor, has been found guilty of manslaughter, and sentenced to 20 years in the State Prison, and \$500 fine. He is supposed to have murdered his first wife in the same way, some fourteen Hurricane at Turks Island .- Capt. McNear,

Death of Judge Strong, of Vt.—The Hon. Moses Strong, of Rutland, Vt. died in that village on Satur-day last. He had long occupied a conspicuous place in the politics of that State, and his demise will create a void in society that will be hard to fill.—Alb. Adv. The Grand Jury have found a bill of indictment against Col. Webb of New-York, for leaving the city with intent to give or receive a challenge. Bail for his appearance was demanded in the sum of \$5000, which was given, and Col. Webb discharged.

ADELPHIC UNION. This Association of our colored friends in this city, for literary, scientific and moral improvement, has commenced its annual series of lectures, we are happy to hear, under favorable circumstances. It affords an excellent opportunity for the colored population of Boston to obtain a valuable amount of knowledge, in a popular and entertaining form, almost without money and without price. We trust it will not be suffered by them to pass unimproved, especially at a time when their enemies are endeavoring to disparage them in public estimation, and to make it appear that they are incapable, even under good auspices, of rising in the scale of human mprovement above their present unfortunate condition. They should hunger and thirst after knowledge, and when it is brought within their reach, (as in the present case,) eagerly appropriate it to their necessities. It will be to them a source of power, to guard themselves from error, injustice and oppression, and to break the fetters of prejudice and slavery. Let them, as far as practicable, at once procure tickets for the whole course of lectures and discussions, and endeavor to give a prompt and full attendance. This will be sure to keep alive a general interest in their welfare, and cannot fail to be gratifying to those who shall be invited to lecture before them. They cannot devote any evening of the week to a better surpose. It will be seen by the notice in another column, that John Pierrent,-their friend and advoeste, and the friend of the whole human race, -is to give the address on Monday evening next, at which time we hope to see a crowded house.

DEFENCE OF T. P. BEACH. Thomas P. Beach, of Campton, N. H. has for a fortnight past been lying incarcerated, like a felon, in jail at Newburyport, for simply attempting to say a few words, in the most in-offensive and quiet manner, in the Quaker meetinghouse in Lynn, and the Buptist meeting-house in Danvers, on the Sabbath, in reference to the awful situation of the southern slaves, whose physical, intellectual, moral and religious deprivations are almost too dreadful for belief! For this crime, he has been torn from his wife and children, and from the field of christian philanthropy, and is now caged like a wild beast! The facts of his trial and conviction shall yet be fully laid before our readers, accompanied with such comments as we may think they deserve. In the mean time, we ask our readers to give his defence of his course, in another column, a candid perusal. Thank God that, to a soul like that of Thomas P. Beach, conscious of its own innocence and integrity-

Stone walls do not a prison make, Nor iron bars a cage.

THE WAMPANOAG. This periodical, edited by Frances H. Green, (formerly Miss Whipple,) the poetess, and published in Fall River, after a brief existence, has ceased to exist, for want of patronage. It was conducted with considerable literary ability, but was altogether too imaginative and poetical to be adapted to the wants of the laboring classes. Its claim to be the 'Operatives' Journal' failed to be sustained for lack of sufficient practical reading. Nevertheless, we have a high opinion of the talents and philanthropy of Mrs. Green, and regret that, like the southern slave, she has been compelled to work hard without any compensation.

NOTICES.

ADELPHIC UNION LIBRARY ASSOCIATION. The lecture at the Smith School Room, on Monday evening next, October 17th, will be delivered by John Pirrport. Subject—Education of the practical man. To commence at 7 1-2 o'clock.

FOURTH ANNUAL MEETING OF THE NEW. ENGLAND NON-RESISTANCE SOCIETY.

The fourth annual meeting of the New-England Non-Resistance Society will be held in Boston, on Tuesday, the 18th of October next, and will probably continue in session two or three days. It will undoubtedly be a meeting of great interest, and a large attendance from all parts of the country is earnestly solicited. An enterprise so comprehensive, so beneattendance from all parts of the country is earnestry solicited. An enterprise so comprehensive, so bene-ficial, so essential to the extirpation of the spirit of violence and war, and to the redemption of the world, should command the most ample means, excite the most intense interest, and be cherished by all those EDMUND QUINCY, President.

WM. LLOYD GARRISON, Cor. Sec Boston, Sept. 16, 1842.

NORFOLK CO. A. S. SOCIETY.

The Norfolk County A. S. Society will hold its next quarterly meeting at Walpole, on Thursday, October 27th, at 10 o'clock, A. M. in the hall over Smith & Thompson's store. It is hoped that the abolitionists of the County will turn out in strong force, and that these of other Counties will. and that those of other Counties will come up and help them. An interesting occasion is confidently expected. Among other speakers from abroad, Jar Boyle and W. L. Garrison are expected to attend

J. V. MARSHALL, Rec. Sec.

Anti-Slavery Conventions in Ohio. The Ohio American Anti-Slavery Society will hold a Convention at Cadiz, Harrison county, Ohio, commencing at 9 o'clock, A. M. on Tuesday, the 18th of October next; and one at or near Oakland, Clinton county, Ohio, commencing at 9 o'clock, A. M. on Monday, the 24th of October. It is likely, between these two, a Convention will be held in Granville, somewhere in central Ohio, commencing at 9 o'clock, on Friday, the 21st of October; but of this, particular notice will be given, should the arrangement be positively made.

notice will be given, should the strong the street broth-lively made.

It is confidently expected that our talented brother CHARLES LENOX REMOND, than whom mone has better right, and few equal ability, to plead the cause of the bondman, will be present at these meetings, and perhaps other of our distinguished anti-slavery advocates from the East. It is likely this will prove a more interesting series of anti-slavery meetings, and larger than any ever hold in the State; and the Ex-ceutive Committee most respectfully and carnestly in-vite the attendance of all. Let the friends of the Ohio vite the attendance of all. Let the friends of the Ohio American Society be sure to be present. We have voted that it would be proper to raise four thousand dollars, to promote anti-slavery operations during the ensuing year. At these meetings it will be proper to consider how this is to be done. Let every anti-slavery man in the State, no matter what his creed or his politics, come. Let every pro-slavery man come. Let over slaveholding neighbors in Virginia and Kentucky come. They shall be welcome to the hospitalities which we purpose to extend to all who attend, free of expense during the time of the conventions.—
They will never have a better opportunity of learning what abolitionism is, or to see how fast it is 'dying away.' A committee of arrangements will be found in each neighborhood, which will give timely notice through the Philanthropist, to persons from a distance, through the Philanthropist, to persons from a distance, where to call, so as to be properly distributed among the friends who will entertain them.

By order of the Executive Committee,

A. BROOKE, Sec.

RHODE-ISLAND STATE A. S. SOCIETY.

RHODE-ISLAND STATE A. S. SOLETT.

The seventh annual meeting of the Rhode-Island State Anti-Slavery Society will be holden at Providence, commencing on Wednesday, November 16th, at 10 o'clock, A. M. It is hoped there will be a full attendance of abolitionists from all parts of the State. Several friends from abroad are expected to be with us, and the meeting will doubtless be one of much interest.

GEO. L. CLARKE, Cor. Sec.

N. B. The attention of abolitionists is particularly called to the notice which follows, of the Ladies' Fair, to be held at the time of the annual meeting.

The Anti-Slavery Women of Providence, who are engaged in preparations for the State Fair, would take this occasion to remind the country friends, that the sale will take place at the time of the annual meeting. They are affectionately invited to participate in the labors and enjoyments of the occasion, and to accept the assurance that they will be cordially welcomed to our hospitality during the anniversary week. Those who are to furnish tables are requested to be in the city on Tuesday, and to stop at Frankler Hall, where the sale will be held, and where they will find friends in readiness to receive them. It is desirable that a plentiful Refreshment Table should be provided, and we look to our country friends for whatever offerings they may be pleased to bestow, in the form of fruits, vegetables, meats, &c. &c. Articles of this description may be left at the Anti-Slavery Rooms, 14 1-2 Westminster street, at any time previous to the meeting. The Anti-Slavery Women of Providence, who are

POETRY.

For the Liberator. IMPROMPTH LINES.

Offered to the Clergyman of a church in -R. I. to be sung on the occasion of his addressing a band of soldiers, returning from 'a battle' at Pawtuck et, in which they had killed a fellow-citizen; many of whom had suddenly been called, on the preceding Sunday, to leave the church, and take up arms, after reading that part of the service which says, 'Thou shalt keep holy the Subbath day, &c.' and 'Thou shalt not kill,' Lord, have mercy upon us, and incline our hearts to keep this law,' and listening to the exhortation of the same clergyman, ' to do all in their power to repress the insurrection, and establish law

Stained with a fellow-creature's blood, Wet with a brother's gore, In joy and triumph home we come, Now the good fight is o'er.

Unto God's holy church we haste, Around his altar throng, And—that his children we have slain— We raise the exulting song.

With murderous weapons in our hands, We read- 'Thou shalt not kill :'-Incline our hearts to keep this law, When 'tis the Governor's will.

The sabbath day, too, may we keep; Though when we're called to fight, We'll leave our priest and prayers, and haste. To do 'the thing that's right'

And now we'll swell triumphant songs, And fill the concave sky; Our loud thanksgiving sounding forth Unto the Lord Most High,-

That we his laws have disobeyed; And full of hate and pride, That our good Father's children dear, By our strong arm have died.

The apostle of the Prince of Peace, The holy priest of God, That prayed us human law to keep, Though kept through war and blood-

Now kindly bids us to rejoice, That we have murdered well, While those against whom we have fought, Have sent no souls to hell :-

Who kindly bids us to rejoice That now the war is o'er; And hopes-till hatred comes again-That we shall fight no more

From the Democratic Review.

FOLLEN. BY JOHN G. WHITTIER. On reading his essay on ' The Future State.'s

Friend of my soul !- as with moist eye I look up from this page of thine, Is it a dream that thou art nigh, Thy mild face gazing into mine?

A placid beaven of sweet moon rise. When, dew-like, on the earth below Descends the quiet of the skies. The calm brow through the parted hair,

That presence seems before me now,

The gentle lips which knew no guile, Softening the blue eye's thoughtful care With the bland beauty of their smile. Ah, me !- at times that last dread scene,

Of frost, and fire, and moaning sea, Will caste its shade of doubt between The failing eyes of faith and thee.

Yet, lingering o'er thy charmed page, Where, through the twilight air of earth, Alike enthusiast and sage, Prophet and bard, thou gazest forth

Lifting the future's solemn veil, The reaching of a trembling hand To put aside the cold and pale

In thoughts which answer to my own, In words which reach my inward ear, Like whispers from the void unknown, I feel thy living presence here.

The waves which full thy body's rest, The dust thy pilgrim footsteps trod, Unwasted, through each change attest The fixed economy of God.

Shall these poor elements outlive The mind whose kingly will they wrought? Their gross unconsciousness survive Thy godlike energy of thought? THOU LIVEST, FOLLEN !- not in vain

Hath thy fine spirit meekly borne The burden of life's cross of pain, And the thorned crown of suffering worn

Oh! while life's solemn mystery glooms Around us like a dungeon's wall-Sifent earth's pale and crowded tombs, Silent the heaven which bends o'er all!

While, day by day, our loved ones glide In spectral silence, husbed and lone, To the cold shadows which divide

The living from the dread unknown ;-

While even on the closing eye, And on the lip which moves in vair, The seals of that stern mystery Their undiscovered trust retain :

And only midst the gloom of death, Its mournful doubts and haunting fears, Two pale, sweet angels, Hope and Faith, Smile dimly on as through their tears;-

'Tis something to a heart like mine, To think of thee as living yet; To feel that such a light as thine Could not in utter darkness set.

Less dreary seems the untried way Since thou hast left thy footprints there, And beams of mournful beauty play Round the sad angel's sable heir.

Oh !- at this hour, when half the sky Is glorious with its evening light, And fair broad fields of summer lie Hung o'er with greenness in my sight;

While through these elm boughs wet with rain, The sunset's golden walls are seen, With clover bloom and yellow grain, And wood-draped hill and stream between;

I long to know if scenes like this Are hidden from an angel's eyes; If earth's familiar loveliness

Haunts not thy heaven's serence skies. For sweetly here upon thee grew The lesson which that beauty gave, An ideal of the pure and true

In earth, and sky, and gliding wave. And it may be that all which lends The soul an upward impulse here, With a diviner beauty blends. And greets us in a holier sphere.

Through groves where blighting never fell, The humbler flowers of earth may twine ! And simple.draughts from childhood's well, Blend with the angel-tasted wine.

But be the prying vision veiled, And let the seeking lips be dumb,-Where even seraph eyes have failed,

We only know that thou hast gone, And that the same returnless tide Which bore thee from us, still glides on, And we who mourn thee with it glide.

On all thou lookest we shall look; And to our gaze ere long shall turn That page of God's mysterious book We so much wish, yet dread to learn.

With Him, before whose awful power Thy spirit bent its trembling knee,-Who, in the silent, greeting flower, And forest leaf, looked out on thee,-

We leave thee, with a trust serene, Which time, nor chance, nor death can move, While with thy childlike faith we lean On Him whose dearest name is love !

* Dr. Folten's works, vol. v.

NON-RESISTANCE.

The following selections from this admirable little work, written by HENRY C. WRIGHT expressly for that Jesus did children, will give the reader a just idea of its spirit and design, and we trust will induce many parents to purchase it. It ought to be in every household.

James and Addison. Calling Names. I am accustomed to visit the Orphan Asylum of

Philadelphia, and talk with the children. One day I said, 'Children, those of you who have been angry since I was here may raise your hands.' Several hands were raised. "Well, James,' I said, 'what made you angry?"

Addison ate my bread, said he.
And did that little matter make you angry with

Yes, sir,' he replied. What, then, did you do to him? 'I called him names.

'What did you call him?'
'I called him 'shap,' said James. (Shad is a term of great reproach among the children here. 'Did you feel any better natured towards him af-ter you had called him 'shad?" I asked.

No, sir.' Did it make you love Addison any better to call No, sir.

'How did it make you feel, if it did not make you 'It made my anger feel better,' said James. 'How? Did you feel less angry after you alled him 'shad'?

'No, sir, but my anger felt pleased,' said he. 'That is it, James; your anger was gratified. But your anger had not been satisfied by calling him

shad,' what would you have done?' 'It was satisfied,' answered James.
'But if it had not been, and you had felt as if your anger wanted to do more to him than call him 'shad,' what would it have prompted you to do next?'
'To strike him,' said he.

Joseph, William, and their Kites.

These two boys were flying their kites on Boston Common. Joseph was standing in a good place, and his kite arose the highest. William, to make his kite go up as high as Joseph's, came and stood near him. Joseph was angry, and told him to go further off, or their twiffe would get tangled together, and that would bring both down. But William the highest the highest did not heed it, and soon his kite rose the highest, Their strings soon became twisted together, so that both would fall, unless one of them let go. William was boasting that his kite rose the highest. This and other things made Joseph angry. He pulled out his knife, and, in a twinkling, cut William's string. Away went his kite, rolling, pitching, tumbling in the air, till it fell into the pond on the Common. This enraged William. He did not stop to let out his anger in calling names, but flew at once upon Joseph, and began to beat him in his face and eyes with his fists. Joseph let go his kite to strick mestic ties that are gathered around them, and by ack again. Away went Joseph's kite down into of the converted by William's; and there lay the kites side by side, as loving and happy together as kites could be, never thinking of having any quarrel.—Not so the boys. Children of a common Father in Heaven, they were enraged at each other, clinched each other, threw each other down, bit, kicked and struck each other, till their faces and hands were covered with blood. William beat and bruised Joseph most, and then bragged how he had beaten our sovereignty over your heads, and to seph most, and then bragged how he had beaten bin, and how he would do it again. And there were other boys that joined William in his boastings. Finally, they got their kites out of the pond, and went home to show their wounds and bruises to their wield it only against foreign enemies of your countries. parents. How did their parents feel to see them? How must our heavenly Father feel to see his child-

See what a quarrel here was about flying kites Each wanted to fly his kite the highest. Then be cause William's rose the highest, Joseph was angr and cut his string, and let it fall into the pond.— Then William struck Joseph; then Joseph struck William; and they had a bloody fight, till both were what a poor, pitiful affair, to have such a wrathful, wicked light about! But it was no worse for them to fight about that little matter than about any other. It is as right to fight about little things as great; and if children must fight, they may as well fight about one thing as another. But, I wonder that every body does not see how wicked it is for children to fight at all.

A Brick-Layer, and his Trowel and Bricks.

When a boy, I was helping a brick-layer build a place to set a large kettle in, to heat water to plank hats. I brought the bricks and mortar; he, with a trowel, laid the bricks. He was not a skilful workman, and could not make the bricks come together as he wished. With his trowel he broke brick after brick, to make them set in sing and tight; but he could not break them just right; he broke off too much, or not enough. He grew angry; first with the bricks, because they would not break to suit him; then with the trowel, because that did not hit the bricks just right. Then he swore at the bricks, and dashed them down, and stamped on them; then With his trowel he broke brick after and dashed them down, and stamped on them; then at the trowel, and hurled that on the ground and licked it. He seemed determined to be revenged on the bricks and trowel, and to have a fight with them, because they did not work to suit him. But there they lay, perfectly quiet, and bore all the abuse, blows and curses, with exemplary nationes. They cause and just reason, sadly as the proceeding does there they lay, perfectly quiet, and bore all the abuse, blows and curses, with exemplary patience. They lower and curses, with exemplary patience. They never once kicked, struck, or swore back again.—

clash with old and proper regulations in force, They did not call names, nor get angry, nor show where society is better organized. any resentment, nor even complain.

it was to be angry with that which could not get angry with him. He felt ashamed, and began to be angry with him. He felt ashamed, and began to be better natured. Finally, he took up his trowel and bricks, and went to work, and was surprised to find thoroughly sneaking, sly and despicable a manner how well they worked. The bricks and trowel were as is so characteristic of those vermin. They could The fault was all in him. He was angry, and this made the trouble. This, too, makes all the trouble between children, and sets them uarrelling. Anger always gets them into scrapes.

shows a more savage spirit to get angry with man and beat him, than to get angry with bricks and trowels, and beat then

'Never Hunch when Others Crowd,'

ONE very warm afternoon in July, I visited a ground without hesitation, we among the rest.—
Chool in Boston. There were about sixty children, With a rapidity we could scarcely comprehend, the

from four to eight years old. The school room was | victim was lashed by his wrists to a high limb, leavdren looked much oppressed by

the heat, especially the youngest.

I stood up before them and asked, 'Children, can you tell me what peace children can do?'
One said, 'Love their enemies;' another, 'Forgive their enemies;' another, 'Overcome evil with

All these were good answers. At length, a little girl whom I had observed on the middle of a seat directly before me, looking very uncomfortable, (being so crowded that she could not move her elbows.) ked up, and, in a most piteous and plaintive tone,

PEACE CHILDREN DON'T HUNCH WHEN OTHERS

That was the very thing! The little crowded, suffering child gave the best definition of peace! ever heard. She gave a sure and certain antidote to all anger and fighting. 'Never hunch when others crowd.' And she drew it directly from her own personal experience. She said what she telt. That makes it all the better. There the little girl was, rowded up-her arms squeezed down to her side -she could hardly move or breathe; yet there was no anger, no quarrelling, simply because she did not

Let all children act upon this maxim, and never hunch when others crowd, and it would be impossi-ble to get them into a fight. When other children get angry at you, pinch, strike, or kick you, destroy. our things, try to provoke you by calling you name or in any way crowd upon you and try to injure you do not 'hunch'—that is, do not return anger for an ger, and evil for evil; but affectionately and lovingly suffer the wrong, and it will be impossible to fight and war among yourselves.

Others will take care how they crowd upon you.

This is the way How few children act as this sweet-tempered,

lovely little girl did. They are selfish, and want to have all the best things for themselves, and are not willing that others should be more comfortable than they are. This is the reason there is so much quarthey are. This is the reason there is so much quar-relling among children. They do not love each other as well as they do themselves. But selfish-ness always makes them unhappy. If this little girl had 'hunched' and crowded the other children, it would not have done her any good, for they would have crowded back again worse, and perhaps have struck her, so she would have been warmer and more struck her, so she would ha uncomfortable than before.

How looks our revolutionary war, when seen in the light of sober truth? Bad enough, in every way, and all that can be said in excuse is, that war is altogether such an abominable thing, that, looked at rightly, there is no right side to it. What shall we say of the fact, that our Washington commanded things to be done, and they were done, too, which one would be hanged for doing, in time of peace? We may say, 'Washington could do no otherwise. He must do thus, or abandon the cause he had undertaken.' But what shall we say or think of war when the man, we have set up, as almost a God, must enact the tyrant and robber, in order to finish the work he had assumed? We effected our independence on Great Britain to be sure, and all that can be said is, that the cup she mixed for others, was then put to her own lips. What a bloody, brutal power is England! How do her people talk of 'killing a few hundred Chinese?' A peaceable people reluct at being poisoned for the profit of certain English merchants; and for this those bullies of the world must use their superior skill to murder enough of those people to make the remainder sub-mit quietly to being debauched and destroyed by inches. 'How long, O Lord, how long!' Where sleep the earthquakes and thunders, that shall sink beneath the sea the universal robbers and spoilers that float on its surface? The 'national debt' of England-that which is grinding to the dust her industrious and peaceful artisans, what is it but the cost of war? Tremble, bloody Babylon! Thy reckoning day cannot be distant!—Essex County Wash-

Clerical Eulogy on our Citizen Soldiery!!

Extract from a pious and patriotic oration delivered on the Fourth of July, 1842, in Salem, by the Reverend Mr. Upham of that city. ' Wo to those who put darkness for light, and light for darkness-who call vil good, and good evil!

When we consider the materials of which ou citizen soldiery is composed, we feel sure that all is safe and right. Enlightened by education, and atthe stake they have in the property and prosperity of the community, to the cause of order and peace, we know that they will exercise with sacred fidelity, the fearfully responsible power with which they are Because we so regard you, citizen soldiers, we

rejoice to behold your glittering ranks moving through our streets, to listen to the soul-inspiring strains of your martial music, to unfold the ensign of try, or armed insurgents attempting by force to overthrow your government. We trust to you to maintain the efficiency and spirit of such military organization as may be judged desirable; and we know that you will be careful and conscientious in know that you will be careful and conscienced in keeping the military subordinate and faithful to the civil authority of the State. The only power you vill ever wield against your own government be the power you possess as citizens, operating, by discourse, and in debate, upon public opinion—the

'The freeman, casting with unpurchased hand.'

MISCELLANY.

From the New-Orleans Picavune. A Lynching Scene.

Long as we have sojourned, both west and south in our various changes of time and place among the two, we have but once witnessed an instance of the operation of Justice Lynch. Only once in many years' residence have we been present at an exhibi tion of this rude method of criminal punishment : al though it has so wide a reputation of being in ex-tensive use, that many of our eastern friends would

y resentment, nor even complain. Even the lynching scene we mention as having 'See,' said I to the man, 'how they submit to all witnessed was of a mild and orderly kind, and an the injuries you inflict on them! You curse, beat, act of unquestionable justice, however much it need and kick them; they do not curse, beat and kick ed the more respectable countenance of the law.

back again, but patiently endure all the wrong. I should think you would be ashamed to treat them so. The man was one of those should think you would be ashamed to treat them so. The man was one of those water vagrants who The man stopped, looked down at the poor trowel and bricks, and saw how mild, pleasant and beseeching they looked up at him. Soon his anger began to go off, and he saw how foolish and useless it was to be angry with that which could not get the same that the saw how foolish and useless it was to be angry with that which could not get the same that the saw how foolish and useless it was to be angry with that which could not get the same that the saw how foolish and useless it was to be angry with this the saw how foolish and useless in their way. There be land rats and water theyers, and pulled the saw how foolish and useless in their way. There be land rats and water they are the same that the saw how foolish and useless in their way. There be land rats and water they are the same that the saw how foolish and useless in their way. There be land rats and water they are the same that the saw how foolish and useless in their way.

These unfortunate men are emphatically 'water rats,' for their depredations are committed in as not mingle among pirates, save as scullions and dogs, to be kicked and beaten.

We first saw this miserable wretch in custody of three men, who were hurrying him along from the river side, threatening him with loud oaths, and dis-

It is impossible to continue angry with those who will not be angry with us, or to curse those who will not curse us, or to beat those who will not beat us. It is impossible to fight no-fight. There is, however, as much sense in getting angry with bricks and trowels, and in cursing and beating them, as with men—more, if possible—for bricks and trowels do not feel pain when they are beaten, as men do. It shows a lambdad and the some word of bad English, altogether out of place, and unconnected with what he wished to say. This was singularly ludicrous, and but that the miserable man enchained our deep compassion we would have lambdad out deep compassion. erable man enchained our deep compassion, we would have laughed heartily.

They dragged him through the scanty and scat-

ent into the woods back fro tered settler forcing him along to a stout old grey oak tree that stood in the very centre of a vile swampy region. The crowd had swelled to about fifteen or sixteen individuals, and all trudged through the marshy ring him a bare support by his toes upon the ground. This done, a powerful, rough-looking man loosened from its twists a long whip with a savage-looking lash, which he examined coolly and carefully, and then drew back to strike. In an instant the instrument was out of his hand, and in the grasp of another man, whose firm and determined countenance plainly indicated that kind of authority won alone by force of character.
'What has the man done?' said this last men-

'He has robbed a sick man on a flat-boat,' was the reply from some one. Here the clamor of voices that had attended the proceeding again broke out, and continued until he who now held the whip ordered silence in a loud and commanding tone. All

'Ha! sacre! ils sont coquins pour m'accuser-yes,

thers told their stories in rotation, all giving lete and glowing evidence of the man's guilt. In the evening train from Albany to Boston arrive at charlman at 5.3-4, PM, at Springfield 9.3-4 PM.—

Charlman at 5.3-4, PM, at 5.4-4 him others told their stories in rotation, all giving complete and glowing evidence of the man's guilt. The judge heard them all, closely cross-questioning each; and nothing could have been more clear than that the fellow was a low-lived and consummate scoundrel. No less than six witnesses testified against him, and any jury in Christendom would have sent him to the penitentiary for as many years. He had been admitted to travel on board a flat-boat for his worthless service, which he was too lazy ever to render, and at length he endeavored to make off, after robbing a poor wretch who was dying at the time. A small gold piece, known to belong to the sick man, together with other matters, were found upon him, and he was caught in attempting to es-

Yet, in spite of the enraging indignation inspired by all this, his excited captors restrained themselves to go through with a cool and unprejudiced exami-nation. At the end of it, the judge stood silent for an instant, and then, turning to the crowd, said with a really solemn and noble air-Guilty, or not guilty?

The woods rang with an instantaneous shout from

every voice of 'guilty!' The judge put on his hat, and handed back the whip to its original holder. Of the whole trial, this action was all the wretchof the whole trial, this letton was an the whetch ed criminal could understand, and he now broke out in the most violent and excruciating gesticulations of alarm. Until this moment he had been insolent and proud, struggled hard with his captors, asserting his innocence, and threatening vengeance for being molested; now he changed completely, and coverage of heaving for mercy in the most nitial processing for mercy in the most nitial control of the change of th and commenced begging for mercy in the most piti-ful manner. His pleading was of little avail, nor would it have been, even had the rough, honest fellows around him understood his French supplica-

The man with the whip was a master of the science; and stepping round to choose his best position, he took deliberate aim, and made a fancy flourish of the lash without touching the victim. Then looking straight at the judge, he lowered his instru-ment, and came into a sort of military position, his attitude denoting-

I'm ready, captain, how many?" 'Give him sixty!' said the judge, in a low, calm voice, at the same instant tearing off a fresh supply of tobacco with his teeth from a neighbor's plug.

The words were scarcely uttered, when a sharp crack was heard, followed by a shrick that we have not forgotten to this day. The miserable man drev up quivering with pain, and clutched the tree around with his legs. Crack! crack! crack! in slow and steady rotation went the blows, accompanied by such an appalling explosion of heart-rending cri and screams as made our very blood curdle. Involuntarily we turned and entreated that the work contempt for our puny pity, that we were content

to step aside, and keep our lips closed.

The sentence was administered in three instalments of twenty lashes each, a period of ten minutes being allowed to pass between, which the worthy judge employed in lecturing very movingly the wretched man, who understood no single word of what was said to him, if he even heard at all in his anguish.

When the lash was applied the third time, the wretched being went almost frantic, and tearing one hand loose, he sprang up the tree to gnaw the knot that still confined the other. All this time he was alternately weeping, screaming, moaning, cursing, and gnashing his teeth in fury! until he at length !cosened the other wrist, and fell fainting to the ground, where the sixtieth blow was given him, and his agony was over.

The next day an old 'dug out' was given to him,

and he was told to take to the river, and seek some

From the New-Orleans Picayune

A First Spree.

'Never was drunk but once in my life,' said a chap once in my hearing; 'never mean to be again. The street seemed to be very steep, and I lifted up my legs at every step, as if I was getting up stairs.

ALW ARRANGEMENT.

ON and after Aug. 18th, Trains leave as follows:
Boston for Portsmouth, 7 AM. 12 M, 5 PM.
Boston for Salem, 7, 8 3-4, 12 M, 3 1-2, 5, 7 PM.
Salem to Marblehead, 7 3-4, 9 1-2, AM. 1, 2 1-2, my legs at every step, as if I was getting up stairs.

Several cart wheels were making convulsions in my brain, and at one time I fancied my head was a large PM carving and turning establishment, the lathes of which I was keeping in motion with my own feet. I couldn't conceive what was the reason that the town had turned into such an enormous hill; and what made it worse was, that it seemed all the time growing higher, and threatened to pitch over on me. Stop, etop, thought I, and I'll head this old hill yet, or, at least, it shan't head me. So I turned to go down and get at the bottom—but hang me if the town didn't turn right round with me, heading me all the time, and presenting the high bluff in front of me. Well, sure enough, the ground soon flew up and struck me in the forehead; and as soon as the stars cleared away, I commenced climbing with my hands and knees. The next thing I saw was a big brick house coming full split around the corner! and I believe it ran right over me, for I don't remember

*Right of Search."—We extract the following from the Vigite de l'Ouest.— A young and fair Florentine lady, bearing the celebrated name of America Ves-puecio, arrived at St. Malo on Sunday, in the Southampton packet. The noble Signora having declared to the customs officer that she would not submit to the ignoble search to which he wished to subject he the officer replied that he had a right to require that he officer replied that he had a right to require that a female should, by visiting her person, ascertain if she was not the bearer of contraband goods, and that force should be resorted to if she resisted. The lady draw out a pair of interest. drew out a pair of pistols, and repeated her declara-tion, adding that she would return to England sooner than undergo that degradation. The Signora Amer-ica Vespuccio then called for pen and ink, and, in the ica Vespuccio then called for pen and ink, and, in the absence of the director of the customs, she wrote to the Sub Prefect, reminding him of her historical name, and of the regards which were due to a woman. The magistrate consented to go on board, but having and 5 P. M. Leave Lowell at 8 1-4 A M, 12 1-4, 3 1-4 and toms, and the fair Florentine persisting in her refusal, she returned to England without quitting the steamer.

Cholera in India .- In 14 days ending 22d of May last, there died at Bombay, of cholera, 1483 persons, being an average of 106 a day. From the 19th of March to the 30th of April, 119 men of Her Majesty's 22d regiment, stationed at Kurrache, died of the same disease; and the number was afterwards increased to about 200. At Kolapoor, the number of victims was said to be upwards of 5000. So great was the panic, that several villages in the vicinity were almost abandoned by the inhabitants. In the Nizam's dominions the mortality was equally great, if not greater.

Where seats can be secured in any of the conches, and correct information obtained respecting any of the stage routes.

Passengers from Mason Village, New Ipswich, Keene, Walpole, Bellows Falls, and Brattleboro, Vt. daily, by 7 o'clock cars from Boston, through in one day, and Albany and Saratoga second day.

ONSLOW STEARNS, Superintendent. ty's 22d regiment, stationed at Kurrache, died of the

Since 1817, the cholera has prevailed more or less in India every year. It existed long before; but its ravages appear to have been less extensive. The London Quarterly Review in 1831 estimated that in the previous fourteen years, one sixth of the inhabitants of India had been carried off by cholera. M. de Jennes calculated the mortality in India by this disease, at two and a half millions annually, on an average; which, in fourteen years, would amount to 35,000,000.

THE BRITISH AND THE CHINESE.—A letter from Macno, dated in April last, written by an officer on board the French corvette the Danaid, contains the ern and following, which we find in our Paris papers.

The result of this campaign has been that the English are at present in possession of five important points, Hengkong, Amoy, Chusan, Chinghae and Ningpo; that the commerce of 46 millions of inhabi tants of the four maritime provinces of the celestial empire are in their hands; and that these conquests have been made with 4400 men and 16 men-of-war, of which the fitting out has cost considerable sums.

TRAVELLERS' DIRECTORY.

TP Equality of privileges. WESTERN RAILROAD.

WESTERN RAILROAD.

On and after Monday, Sept. 12, 1842, passenger trains ran daily, (Sundays excepted,) leaving Boston at 61-2 A.M., and 31-4 PM. for Albany. Albany at 61-2 A.M., and 420 P.M.; for Boston. Springfield at 61-4 A.M. and 11-2 P.M. for Boston. Springfield at 61-4 A.M. and 121-2 M., for Albany. Worcester at 9 AM. and 534 PM. for Albany. The U.S. Mail train leaves Boston on Sundays, at 21-2 AM. arriving at Boston at 3 AM; returning, leaves Boston at 2 PM. and Worcester at 4 12 PM, arriving in Springfield at 71-4 PM.

The time is Boston time, which is about 15 minutes in advance of Albany time.

The morning train from Boston to Albany arrive at Worcester at 9, at Springfield at 11 3-4, A.M., at Pittsfield 31-4P. M., at Chatham 43-4, and at Albany 6 P. M. Fare through, \$500.

"Ha! sacre! ils sont coquins pour m'accuser—yes, boots!" exclaimed the criminal, who immediately received a smart rap of the butt end of the whip across the mouth, and he then remained silent.

"Who saw him? what proof is against him?" now inquired the man who held not the scales but the lash of justice in his hand. Half a dozen spoke up.

"One at a time!" roared the judge louder than any of them. "Tom Williams, what do you know about it?" Nobody spoke now but Tom, and after him others told their stories in rotation, all viving the stories in rotation, all viving the stories of the st

ton 12 M.

For Greenfield, Hanorer and Haverhill,—Stages
For Greenfield, Hanorer and Haverhill,—Stages
leave Syrlngfield daily, at 9 P. M., for Haverhill, via
Northampton, Greenfield, Brattleboro', Hanover, &c.
Passengers leaving Boston at 314 P. M., may take
this line.

GEORGE BLISS, President.

IT Human rights not restored, but shamefully out

BOSTON AND PROVIDENCE, TAUNTON AND NEW-BEDFORD RAIL-ROAD. FALL AND WINTER ARRANGEMENT. To Commence Sept. 1, 1842.
Boston and New York U. S. Mail train via Stoningto

THE United States Mail Train will leave Boston daily, Sundays excepted, at 4 o'clock, P. M.; and Providence daily, Mondays excepted, on the arrival of Mail from New-York. ACCOMMODATION TRAINS Leave Boston for Providence, Dedham, Taunto

d New Bedford, daily, Sundays excepted, at 7 3-4 and New Bedford, daily, Sundays excepted, at 7.3-4 A. M. and 3.1-4 P. M. Leave Providence for Boston, Taunton, New Bedford and Way stations daily, Sundays excepted, at 7.3-4 A.M. and 3.P.M. Leave New Bedford for Boston and Providence, and way stations, daily, Sundays excepted, at 7.1-2 A.M., and 2.1-2 P.M. Leave Taunton for Boston and Providence, daily,

AM., and 21-2 PM.

Leave Taunton for Boston and Providence, daily,
Sundays excepted at 8 1-4 A. M. and 31-4 P. M. DEDHAM BRANCH RAILROAD. The trainsr atdaily, Sundays excepted, as follows: Leave Boston at 8 1-2 AM, 12 1-2 M. 3 1-4 and 6 1 S

M, Leave Dedham at 7 1-2 AM. 10 AM. and 5 1-4 PM. W. RAYMOND LEE, Sep't.

BOSTON AND LOWELL RAILROAD. SUMMER ARRANGEMENT.

N and after Monday, March 14, the passange trains will run as follows, viz: Leave Boston at 7, A. M., 11, A. M.; 2 and 5 3-4, P. M.

Leave Lowell at 7, A. M., 11, A. M.; 2 and 5 3-4, M.
 The morning and evening trains will stop for way assengers at the usual stations.
 CHARLES S. STORROW,

Agent Boston and Lowell Railroad Company Human rights not invaded. BOSTON AND MAINE RAILROAD. SUMMER ARRANGEMENT.

ON and after Monday, March 14, passenger trains will run daily, (Sundays excepted,) as follows, Viz:
Leave Boston at 7 and 11 A. M. and 5 P. M. for Andover, Haverhill, Exeter, Newmarket and Do

Leave Dover at 5 and 10 1-2 o'clock, A. M., and 4 P. M., for Exeter, Haverhill, Andover, Boston, Lowell and Nashua. Passengers can be conveyed from Nashua and Low

rassengers can be conveyed from Nashida and Low-ell to the stations on this road, by the trains which leave Lowell at 7 and 11 A. M. and 2 P. M.; and to Lowell and Nashua, by all the trains from Dover. The Depot in Boston is on Lowell street, and pas-sengers taking the cars of this railroad are subject to no detention by change of conveyance. Stages leave Exeter or Dover on the arrival of the morning train from Boston, for nearly all parts of Maine, and the northern and eastern parts of New-

Merchandise trains run daily between Boston and CHARLES MINOT, Superintendent. TAn odious distinction on account of color, and a

bullying propensity to earry it out. EASTERN RAILROAD.

NEW ARRANGEMENT. Canada, sul

Portsmouth to Boston, 7 AM, 12 1-2, 4 PM.
Salem to Boston, 7 1-4, 9, 11, AM. 2 1-2, 5 1-2, 6 Marblehead to Salem, 7, 8 3-4, 10 1-2 AM. 2, 3, 5.40 PM ndays to Portsmouth at 12 M .- from Ports

This Company will not be responsible for any loss ordamage to baggage beyond \$100, unless paid for at the rate of the price of a passage for every \$500 ad-

No unwarrantable distinctions.

NORWICH AND WORCESTER RAILROAD RAILROAD AND STEAMBOAT LINE BETWEEN BOSTOS AND NEW YORK. THE New York Astemboat train will leave Work cester every day, (Sundays excepted,) on the arrival of the train which leaves Boston at 4 P. M., and will leave Norwich for Worcester and Boston, on the

arrival of the steamer from New York. ACCOMMODATION TRAINS leave Norwich at 6 A. M., and 4 1-2 P. M. daily, ex-

Cept Sundays.

Leave Worcester at 10 A. M. and 4 P. M. The trains leaving Norwich at 6 A. M. and Wor-ester at 9 1-2 A. M., and 4 P. M., connect with the rains of the Boston and Worcester and Western Railroads. T. WILLIS PRATT, Sup't.

Railroads. B Equally free to all. NASHUA AND LOWELL RAILROAD. SUMMER ARRANGEMENT.

ON and after Monday, March 14, the passenger trains will run, in connexion with the cars of the Boeton and Lowell Railroad, as follows: Leave Boston at 7 and H A. M., and 2 and 5 3-4

Leave Nushua at 61-4 and 101-4 A. M., and 11-4 Leave Lowell at 8 1-4 A M , 12 1-4, 3 1-4 and 7 All baggage at the risk of the owners

On the arrival of the cars at Nashua, stages leave for any part of New Hampshire, Vermont, New York, and Canada, via Concord, Keene, and Charlestown, N. H., Windsor and Brattleborough, Vt. Books are kept at the stage offices, 9 and 11 Bim st, here seats can be secured in any of the conches, and

ONSLOW STEARNS, Superintendent. Mo exclusiveness.

BOSTON AND WORCESTER RAILROAD. SUMMER ARRANGEMENT.

THE accommodation trains run daily, except Sun days, as follows, viz:
Leave Boston at 7, A. M., 1, P. M., and 3, P. M.
The first and last trains connect with the Western Railroad. The first and second with the Norwich Railroad Leave Worcester at 6 A. M., half past 9-A. M., and

The second and last trains connect with the West ern and Norwich Railroads. NEW YORK STEAMBOAT TRAIN, VIA NOR-

WICH,
will leave Boston at 4 o'clock, P. M. every day, (Sun ays excepted,) stopping at Framingham, Wor A. M.; Boston at I. P. M.

t. M.; Boston at I P. M.
All baggage at the risk of the owner.
WILLIAM PARKER, Superintendent.

UNION HOUSE.

THE subscriber has lately one ing House, situated at No. 4 The house has been put in comwell calculated to accommodate a posed to award their patronage, the city are solicited to call at Boston Sept. 30th, 1842.

Ladies in the Country WILL find it for their advantage to a V Combs for alteration or exchange to see DAN'S, No. 2 Milk street, second door ington-street, where they will find over a patterns from which to choose, and at

To Anti-Slavery Mechanics, Mercha de.

THE subscriber offers his service The schanics, merchants, &c. in the try, to furnish them with colored boys. It is hoped that Abolitionists will dir tion to the importance of aiding that debarred from those privileges so free thers.

None but those of good qualifications will

nmended. Apply to WILLIAM C. NELL, 25 Com

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The subscriber begs leave to inform so seamen as may visit Boston, that he has excellent Boarding House for their accoron temperance principles, at No. 5, Son Cour (first house below the Bethel Church) and happy to receive their patronage. No pain spared on his part to make their situation pler antisfactory. The rules of the house will be in ance with good order and the principles of moni

No. 5, Sun Court Street, Bos

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[SEE FIRST PAGE.]

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ANCIS JACKSON

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VOL. XII FUGE C From the New

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